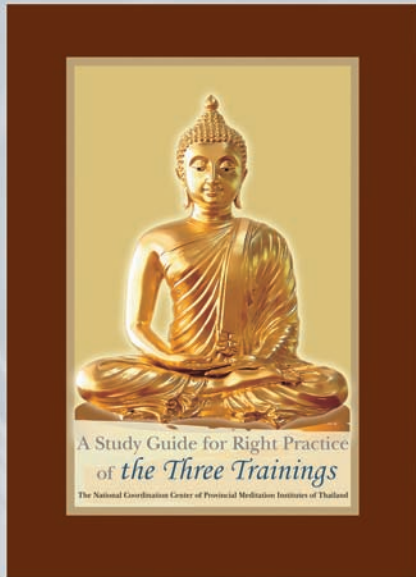


A Study Guide for Right Practice
of *the Three Trainings*

The National Coordination Center of Provincial Meditation Institutes of Thailand



A Study Guide for Right Practice of The Three Trainings

The National Coordination
Center of Provincial Meditation
Institutes of Thailand

Advisor

Dr. Phra Rajyanvisith (Hon. D.)

The President of the National Coordination
Center of Provincial Meditation Institutes of Thailand

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Mailing Address: Wat Luang Phor Sodh Dhammakayaram
Dammnoen Saduak District, Rajburi Province, Thailand 70130.

Tel (Eng): (+66) 089-068-0521

Tel (Thai): 083-032-8907, 086-306-0920, 086-306-0921
or 086-306-0921

Fax: (+66) 032-740-170

Website: www.dhammacenter.org

Email: bmi@dhammacenter.org

Petkaserm Printing Group Co., Ltd.

Nakorn Pathom, Thailand

Tel: +66 034-259-758,

Fax: +66 034-253-465

www.pkprinting.com

Editors and Translation Team

Phra Khru Baitika

Dr. Barton Yanathiro

(Ph.D. in Social Psychology, Cornell University, NY, USA)

Phra William Akapunyo

(Frankford High School, PA, USA)

Phra Natpakanan Gunanggaro

(MBA, Eastern Washington University, WA, USA),

Mr. Potprecha Colvijarn

(Master of Philosophy in Buddhist Studies,
University of Bristol, England)

Cover Design

Mr. Weerawat Warayon

(Master of Art, Silpakorn University, Bangkok).

Graphic Design

Mr. Phakakorn Muangnil

His Holiness Somdej Phra Nānasangvara
Sangharaja Sakalamahasanghaparinayaka



His Holiness Somdej Phra Buddhajahn

Chairman, Acting Sangharaja Committee, Chief of East Sangha Region



His Holiness Somdej Phra Mahadhirajahn

Committee Member of Sangha Body, Chief of Central Sangha Region



His Holiness Somdej Phra Maharajamangkalajahn
Committee Member of Sangha Body, Chief of North Sangha Region



Foreword

Somdej Phra Maha Rajamangkalajahn

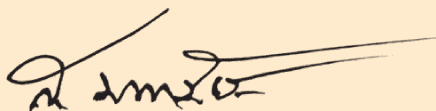
The committee members of the National Coordination Center of Provincial Meditation Institutes of Thailand decided to publish “A Study Guide for Right Practice of the Three Trainings” (Morality, Concentration and Wisdom) based on the Four Foundations of Mindfulness as presented in the *Visuddhimagga*.

The main purpose of this publication is as a study guide for Meditation Centers across the country to teach meditators with the same standard text. Each Meditation Center can choose its own preference of meditation teaching method independently.

The committee members have appointed an editorial committee to review the book, and it has been carefully reviewed by every committee member before bringing it to the conference for a resolution. The committee has done its review well and the book should be published for use in Meditation Centers across the country as the study guide for standardized meditation training in accordance with the goal of Buddhism.

I would like to congratulate everyone for this success, especially, Dr. Phra Rajyanvisith (Hon. D.), the President of the National Coordination Center of Provincial Meditation Institutes of Thailand, who supported the publication.

Finally, with the Power of the Triple Gem, I would like to wish everyone to prosper in long life, good looks, Happiness, Health, Wisdom and good fortune. Whatever you wish, may it be yours.



Somdej Phra Mahrajamangkalajahn

Committee Member of the Sangha Body,
Chief of the North Sangha Region, Chief of Pāli Studies,
Chairman of the Advisory Board of the National Coordination Center
of Provincial Meditation Institutes of Thailand, and
Abbot of Wat Paknam Basicareon, Bangkok

Foreword

Phra Dhammapariyavete

The core teaching of Lord Buddha is the *Ovādapāṭimokkha*. The heart of this teaching is Ideas, Principles and Methods. When Lord Buddha taught the Three Trainings, *Sīla*, *Samādhi* and *Paññā*, the Ideas were Patience (*Khanti*), Nirvana, Loving Kindness (*Mettā*) and Compassion (*Karuṇā*). The Principles were “Avoid all Evil, Do only good and Purify the mind.” The Methods were not assigning blame, not doing any harm, restraining the sense faculties, being content and calm, and training the mind. After Lord Buddha taught these three, He taught the Threefold Training which consisted of *Sīla* [Morality], *Samādhi* [Concentration] and *Paññā* [Wisdom]. Everyone needs to study and practice these three. Restraining the body in action and speech is called *Sīla*, training the mind is called *Samādhi* and understanding the Five Aggregates is called *Paññā*.

Now there are Meditation Centers everywhere in Thailand. They are members of the National Buddhism Organization, under the administration of the Sangha Body. When the directors of the Meditation Centers met, they agreed to establish the National Coordination Center of Provincial Meditation Institutes of Thailand to encourage Three Right Practices: *Pariyatti*, *Paṭipatti* and *Paṭivedha*.

The National Coordination Center of Provincial Meditation Institutes of Thailand has a clear mandate to help Meditation Centers teach to the same high standard. This Study Guide for Right Practice of the Three Trainings has been successfully published for this purpose, following the insightful advice of Somdej Phra Maha Rajamangkalajahn and Dr. Phra Rajyanvisith (Hon. D.) who set up the editorial committee to produce this book. The result is this publication systematizing right content and practice for all Meditation Centers throughout Thailand.

I would like to congratulate everyone who was part of this success and wish them all to thrive in the shade of Buddhism and reach the Ultimate Refuge of Nirvana in the near future.

Sadhā Sotthī Bhavantu Te

A handwritten signature in black ink, appearing to be in Thai script, written in a fluid, cursive style.

Phra Dhammapariyatevi

Chief of the Fifteenth Sangha Region,
Abbot of Wat Phra Pathom Cetiya Rajamahavihara,
Director of the Meditation Center of Nakorn Pathom Province, and
The Advisory Committee of the National Coordination Center of
Provincial Meditation Institutes of Thailand

Foreword

Dr. Phra Rajyanvisith (Hon. D.)

The National Coordination Center of Provincial Meditation Institutes of Thailand was established with the commitment of Directors from 338 Meditation Centers (out of over 400) invited by the National Buddhism Organization to a conference at Wat Yannawa, Bangkok, March 23-25, B.E. 2551 (2008). There are five objectives. Three were established at the conference and the last two were added later.

1. To support the Sangha Body's Provincial Meditation Centers to administer Buddhist Education effectively,
2. To cooperate with Provincial Meditation Centers to teach meditation to the same high standard for all people at all levels,
3. To assist Provincial Meditation Centers with academic scholarship.
4. To cooperate with the Chiefs of the Sangha Regions and Directors of the Provincial Meditation Centers to raise academic training techniques to the same high standard.
5. To support the Sangha in stabilizing, protecting and developing Buddhism under the rules of the Discipline, the Law and the Sangha Rules.

The committee members agreed to publish this Study Guide for Right Practice of the Three Trainings, based on Lord Buddha's Four Foundations of Mindfulness and the Commentaries from the Path of Purification (*Visuddhimagga*), plus the Three Aspects of Nirvana, which is an Appendix. This proposal was presented to the conference, led by Somdej Phra Maha Rajamangkalajahn, and it was agreed to publish this book and distribute it to all Meditation Centers.

The book has been translated and edited by Phra Khru Baitika Dr. Barton Yanathiro, Phra Natpakanan Gunanggaro, and Phra William

Akapunyo of the Wat Luang Phor Sodh Buddhist Meditation Institute and Mr. Potprecha Cholvijarn. Please address any questions or comments to www.dhammacenter.org.

In the name of the Board Members, I would like to thank everyone for their strenuous efforts and congratulate them on this successful contribution to the promulgation of the Dhamma. May Lord Buddha bless you all and all of your meritorious works.

Phra Rajyanvisith

Dr. Phra Rajyanvisith (Hon. D.)

President of the National Coordination Center
of Provincial Meditation Institutes of Thailand,
Director of the Meditation Center of Rajburi Province, and
Abbot of Wat Luang Phor Sodh Dhammakayaram.

Translation

Resolution of Mahathera Samakhom Sangha Body

Resolution of the Mahathera Samakhom Sangha Body

Conference No. 8 of BE 2553 (CE 2010)

Secretarial Office of the Mahathera Samakhom Sangha Body

Resolution Number 198/2553:

Progress Report of the National Coordination Center of Provincial Meditation Institutes of Thailand

At the Eighth Meeting of the Mahathera Samakhom Sangha Body held April 9th BE 2553 (CE 2010), the Secretary of the Sangha Body reported that Phra Rajyanvisith, President of the National Coordination Center of Provincial Meditation Institutes of Thailand, had submitted Report CPMT 3/2553 dated February 18, 2553, stating that four meetings were held in BE 2552 (CE 2009) to discuss rehabilitation of Dhamma Practice Programs. In the first and fourth meetings the Coordinating Committee passed resolutions to publish “The Study Guide for Right Practice of the Three Trainings” in Thai and to translate it into English to give foreigners worldwide the opportunity to study the Right Practice. The Committee also resolved to publish the five major meditation practices of Thailand together in one handbook.

The National Coordination Center of Provincial Meditation Institutes of Thailand assigned a committee to compile and edit the information on the Dhamma Practices of the five major schools of meditation in Thailand as well as the Study Guide for Right Practice of the Three Trainings and its English translation. This work has now been completed. Details are presented in the report distributed to conference participants.

The National Buddhism Office feels that it should present this to inform the Mahathera Samakhom. The Conference of the Sangha Body accepted the resolution.

Mrs. Chularat Bunayakorn

Secretary, Mahathera Samakhom Sangha Body

Editorial Committee

Thai Version of the Three Trainings



Thai Version of The Three Trainings

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Center of Provincial
Meditation Institutes
of Thailand

Advisory Committee

- | | |
|------------------------------------|--------------|
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| 2. Phra Mahā Pramoth Pamodhito | Pāli Grade 9 |
| 3. Phra Mahā Sakdha Sumano | Pāli Grade 9 |
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| 5. Phra Mahā Pisit-ek Setthadhammo | Pāli Grade 9 |
| 6. Phra Mahā Vannapong Vannavanso | Pāli Grade 9 |

Editor of Three Aspects of Nirvana

- | | |
|------------------------------------|--------------|
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|------------------------------------|--------------|

Editors of Adisīla-sikkhā (Morality)

- | | |
|------------------------------------|--------------|
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- | | |
|---------------------------------|--------------|
| Phra Mahā Pisit-ek Setthadhammo | Pāli Grade 9 |
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Editors of Adipaṇṇā-sikkhā (Wisdom)

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Editorial Committee

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Advisory Committee

- | | |
|------------------------------------|--------------|
| 1. Dr. Phra Rajyanvisith (Hon. D.) | Pāli Grade 6 |
| 2. Phra Mahā Pramoth Pamodhito | Pāli Grade 9 |
| 3. Phra Mahā Pisit-ek Setthadhammo | Pāli Grade 9 |
| 4. Phra Mahā Pijeth Kantajettho | Pāli Grade 9 |

Editors and Translation Team

1. Phra Khru Baitika Dr. Barton Yanathiro
(Ph.D. in Social Psychology, Cornell University, NY, USA),
2. Phra William Akapunyo
(Frankford High School, PA, USA),
3. Phra Natpakanan Kunanggalo
(MBA, Eastern Washington University, WA, USA),
4. Mr. Potprecha Colvijarn
(Master of Philosophy in Buddhist Studies, University of Bristol, England).

Cover Design

Mr. Weerawat Warayon (Master of Art, Silpakorn University, Bangkok).

Graphic Design

Mr. Phakakorn Muangnil

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Sayings of Lord Buddha

Obligations of Monks

Monks, there are three obligations for monks to complete. What three?

1. Undertaking training in Higher Morality,
2. Undertaking training in Higher Mentality,
3. Undertaking training in Higher Wisdom.

Monks, these are the three. Thus, you must remember, “I will have the aspiration of undertaking training in Higher Morality, Higher Mentality, and Higher Wisdom.” Monks, these are what you must remember.¹

Obligations of Farmers & Monks

Monks, there are three obligations for farmers to complete. What three? A farmer first plows and harrows his field, then he plants seeds and finally, he lets water in and out. Monks, these are the farmer’s obligations. However, the farmer does not have supernatural power to create his output by saying, “Let it grow today, let it be ripe tomorrow, let there be harvest the next day.” In practice, it takes time, the amount of time to grow, to ripen, and to produce a crop changes depending on the season.

Monks, similarly, there are three obligations for monks. What three? They are undertaking training in Higher Morality, in Higher Mentality and in Higher Wisdom. Monks, these are the monks’ obligations. However, the monk does not have supernatural power to say, “Let mind be released from defilements due to being free from attachment today, tomorrow, or the day after that.” In fact, if a monk practices Higher Training in Morality, in Mentality and in Wisdom, his mind will be released from defilements due to being free from attachment at the proper time.

¹ The Pāli Tipiṭaka, Siamrat, book 20, Aṅguttara-Nikaya Tikanipāta, section 521, page 294.

A Monk Who Does Not Practice the Three Trainings

Monks, in the future, there will be monks who do not practice good conduct in higher morality, higher mentality and higher wisdom. That will occur when senior monks prefer to accumulate things rather than to practice the Three Trainings. Their minds will be overwhelmed with hindrances. They will ignore seclusion, effort and resolution to reach, attain and penetrate that which should be reached, attained and penetrated. Later, when newly-ordained monks see those senior monks, they will follow their example. As a result, they will prefer to accumulate things rather than to practice the Three Trainings. Their minds will be overwhelmed with hindrances. They will ignore seclusion, effort and resolution to reach, attain and penetrate that which should be reached, attained and penetrated and so it will continue on.

Monks, with these acts, their discipline will become stained because their Dhamma is stained. Their Dhamma is stained because their discipline is stained. This is a danger which has not happened, but it will. You should always realize this. When you realize this, you must try to avoid this danger.²

Senior Monks Who Do Not Practice the Three Trainings

Kassapa, although those monks are senior, they do not practice the Three Trainings themselves. They do not praise those who love the Trainings, do not induce others who do not like the Trainings and admire those who love the Trainings when they should. Kassapa, I, the Tathagata, do not praise such senior monks.

Why? Because other monks might follow such senior monks and mistakenly think that I, the Tathagata, praise them. If those other

² The Pāli Tipiṭaka, Siamrat, book 22, Aṅguttara-Nikaya Paṇcakanipāta, section 79, page 214.

monks follow these senior monks, this will set the example for the next generation to follow and these practices will cause failure and suffering for many monks for a long time.

Thus, Kassapa, I do not praise such senior monks.³

Senior Monks Who Practice Threefold Training

Kassapa, although those monks are senior, they do practice the Three Trainings themselves, they praise those who love the Trainings, induce others who do not like the Trainings, and admire ones who love the Trainings when they should. Kassapa, I, the Tathagata, do praise such senior monks.

Why? Because other monks will follow with such senior monks when they know that, I, the Tathagata, praise those senior monks. If those monks follow such senior monks, others will follow the senior monks' example. Following their practices will cause benefit and happiness to those monks forever.

Kassapa, thus, I do praise those senior monks.⁴

³ and ⁴ The Pāli Tipiṭaka, Siamrat, book 20, Aṅguttara-Nikaya Tikanipāta, section 521, page 306-308.

1

OVERVIEW OF HIGHER MORALITY

PART I

TRAINING IN HIGHER MORALITY

ADHISĪLA-SIKKHĀ

Chapter Outline

1.1 Definition of Higher Morality p.2

1.2 Benefits of Sīla p.3

1.3 The Power of Sīla p.5

1.4 Two Kinds of Precepts p.6

1.1 DEFINITION OF HIGHER MORALITY

Training in Higher Morality or *Adhisīla-sikkhā* is practicing good conduct in actions and speech. From another perspective, *Adhisīla-sikkhā* is not doing harm to oneself or to others. One aims to purify moral behavior. This is called purity of morality or *Sīlavisuddhi*. Purity of morality leads to purity of mind (*Cittavisuddhi*) which is the basic foundation for penetrating the Four Noble Truths as well as all conditioned phenomena (*San̄khatadhamma*) and the unconditioned (*Visan̄khatadhamma*) which is Nirvana.

What is *Sīla*?

Moral intention (*Cetanā*) is *Sīla*, mental concomitants (*Cetasika*) are *Sīla*, restraint (*Sam̄vara*) is *Sīla*, and not breaking any precepts (*Avītikkama*) is *Sīla*.

Moral intention or *Cetanā* is one's intention not to commit evil conduct in act and in speech, but to follow the seven wholesome courses of action (abstention from killing, stealing, adultery and improper speech such as lying, backbiting, divisive speech and gossip). This is called *Cetanāsīla*.

Moral abstinence or *Virati* is refraining from all unwholesome courses of action and speech along with other immoral behavior. *Virati* also includes mental actions or thoughts which are refraining from covetousness, ill will and wrong view. As Lord Buddha said, "Monks, he who eliminates covetousness will have moral mentality." This is *Cetasikasīla*.

Moral restraint or *Sam̄vara* is of five types: (1) following the moral code of discipline (*Pāṭimokkhasam̄vara*), (2) Mindful restraint (*Satisam̄vara*), (3) Restraint based on transcendent knowledge (*Ñāṇasam̄vara*), (4) Restraint based on patience (*Khantisam̄vara*) and (5) Restraint based on diligence (*Viriyasam̄vara*). Together, these are called moral restraint or *Sam̄varasīla*.

Avītikkama is not to fail to carry out the moral commitments precepts or *Sīla* that an individual has already undertaken. This includes conduct in both acts and speech. This is called *Avītikkamasīla*.

Moral rules or *Sīla* mean the precepts or resolutions to be well behaved which govern an individual's conduct in action and speech. For the householder, *Sīla* consists of Five Precepts or Eight Precepts. For Novices, *Sīla* consists of Ten Precepts. For monks, there are 227 disciplinary rules of conduct in the *Pāṭimokkha* which Lord Buddha established. This is called the *Vinaya* or discipline.

The Disciplinary Code is a set of formally agreed upon rules of conduct and punishments for all individuals within a social group to control actions, speech and thought.

1.2 BENEFITS OF SĪLA

Sīla has the benefit of avoiding agitation. *Sīla* has its own value even if no one practices it. It is like a medicine to cure disease. These are the values of *Sīla*:

- | | |
|------------------------------------|--------------------------------|
| 1. <i>Malavisodhanam</i> | to clean out stain, |
| 2. <i>Pariḷāhavūpasamanam</i> | to calm anxiety, |
| 3. <i>Sucigandhavāyanam</i> | to spread a clean scent, |
| 4. <i>Sagganibbānādhigamupānam</i> | to lead to Heaven and Nirvana, |
| 5. <i>Sobhālaṅkārapasāadhanam</i> | to be a beautiful ornament, |
| 6. <i>Bhayavidhamanam</i> | to protect one from danger, |
| 7. <i>Kittijananam</i> | to lead to a good reputation, |
| 8. <i>Pāmojanam</i> | to bring joy. |

In addition, the *Sīla* that one observes well will cause:

- | | |
|---------------------------|--|
| 1. <i>Bhogasampadā</i> | Prosperity, |
| 2. <i>Kallyāṇakitti</i> | Good reputation, |
| 3. <i>Samuhavisāradam</i> | Social poise, |
| 4. <i>Asammulḷham</i> | Being mindful and dying
without delusion, |
| 5. <i>Sugatiparāyanam</i> | Rebirth in happy worlds. |

Those who observe *Sīla* will receive its values, like a patient gaining benefit from taking medicine and getting cured. Those who always practice *Sīla* will also get three longterm benefits:

- | | |
|---------------------------------|--------------------------|
| 1. <i>Sīlena Sugatim Yanti</i> | Rebirth in happy worlds, |
| 2. <i>Sīlena Bhogasampadā</i> | Prosperity, |
| 3. <i>Sīlena Nibbutim yanti</i> | Nirvana. |

The first benefit means heavenly-prosperity or happiness in one of the heavens. The second benefit means human prosperity in the present lifetime or when reborn as a human again. The third benefit, Nirvana, means the ultimate prosperity, emancipation without rebirth.

This does not mean that one who only observes *Sīla* is guaranteed of all prosperity. But, the purity of *Sīla* is the basic foundation for attaining higher levels of virtue such as concentration (*Samatha*) and wisdom (*Vipassanā*) which are the path to attaining the ultimate prosperity of Nirvana. It is impossible for one who does not observe *Sīla* or who breaks *Sīla* to develop concentration and wisdom because his or her mind will always be distracted. Concentration and wisdom only come to one who has purified *Sīla*. Therefore, *Sīla* is the basic foundation for attaining the higher virtue of concentration, and concentration is the foundation for attaining wisdom. When *Sīla* is purified, one can attain human prosperity, heavenly prosperity and the prosperity of Nirvana.

In conclusion, those who wish to have happiness, peace and prosperity should purify their own *Sīla* and observe *Sīla* at all costs, like a bird protects its eggs at all costs, a Yak protects its tail at all costs, a mother protects her baby at all costs, or like a one-eyed man protects his other eye at all costs.

1.3 THE POWER OF *SĪLA*

Venerable Buddhaghosa has explained the eight powers of *Sīla*:¹

1. The Waters of the biggest rivers including the Ganges, Yamunā, Sarabhū, Sarasavadī, Aciravadī and Mahī, cannot purify the stain of lust in all world beings, but the waters of *Sīla*, well preserved, can purify the stain of lust which accumulates in the minds of all beings.
2. Wind and rain falling to land comfort and cool all beings, but only on the outside, they cannot calm the internal discomfort caused by defilements such as lust. Only *Sīla*, well preserved, can purify inside.
3. Red sandalwood decorated with seven gems and the pale light of the moon can make beings calm, but they cannot cool the mental discomforts caused by defilements. Only *Sīla*, well preserved, purifies and cools all beings' mental discomforts.
4. No smell but that of *Sīla* can spread both with and against the wind.
5. *Sīla* is the ladder that leads beings to heaven and to the gate of Nirvana. There is nothing comparable to *Sīla*.
6. Great kings who have their bodies decorated with seven gems are not as beautiful as one who is decorated with pure *Sīla*.

¹ Visuddhimagga, (Thai Translation), part 1 section 1, Mahamakutarajavidyalaya, BE 2532 page 11-12.

7. A meditator with pure *Sīla* will eliminate danger. He cannot criticize himself and others cannot criticize him. This meditator will always be joyful and praised.
8. *Sīla* has huge benefits which eliminate unwholesome states rooted in evil.

1.4 TWO KINDS OF PRECEPTS

1.4.1 Precepts for Householders (*Āgāriyavinaya*)

Āgāriyavinaya means precepts for householders or laity. This is abstaining from ten unwholesome courses of action:

Bodily Action

- | | |
|-------------------------------------|---|
| 1. <i>Pāṇātipātā veramaṇī</i> | Abstention from killing, |
| 2. <i>Adinnādānā veramaṇī</i> | Abstention from taking that which is not given, |
| 3. <i>Kamesumicchācārā veramaṇī</i> | Abstention from sexual misconduct, |

Verbal Action

- | | |
|---|--------------------------------------|
| 4. <i>Musāvādā veramaṇī</i> | Abstention from false speech, |
| 5. <i>Pisuṇāya vācāyā veramaṇī</i> | Abstention from tale-bearing, |
| 6. <i>Pharusāya vācāyā veramaṇī</i> | Abstention from harsh speech, |
| 7. <i>Samphappalāpā vācāyā veramaṇī</i> | Abstention from vain talk or gossip, |

Mental Action

- | | |
|------------------------|---------------------------|
| 8. <i>Anabhijjhā</i> | Absence of covetousness, |
| 9. <i>Abyāpādā</i> | Absence of ill will, |
| 10. <i>Sammādiṭṭhi</i> | Possession of Right view. |

Phra Buddhaghosā has explained, “The householder who observes the *Āgāriyavinaya* well will not be depressed by those ten unwholesome courses of action. He will be stable in the virtue of wholesome actions. This is one of the highest blessings because it bring benefits in both worlds² [This world and the next world].”

In the third verse of the highest blessings, Lord Buddha said:

*Pāhusaccañca sippañca
Vinayo ca susikkhito
Subhāsītā ca yā vācā
Aetammaṅgalamuttamam.*³

Great learning, great knowledge in arts and sciences,
high discipline, and well-mannered speech, these are
highest blessings.

1.4.2 Clerical Precepts (*Anagāriyavinaya*)

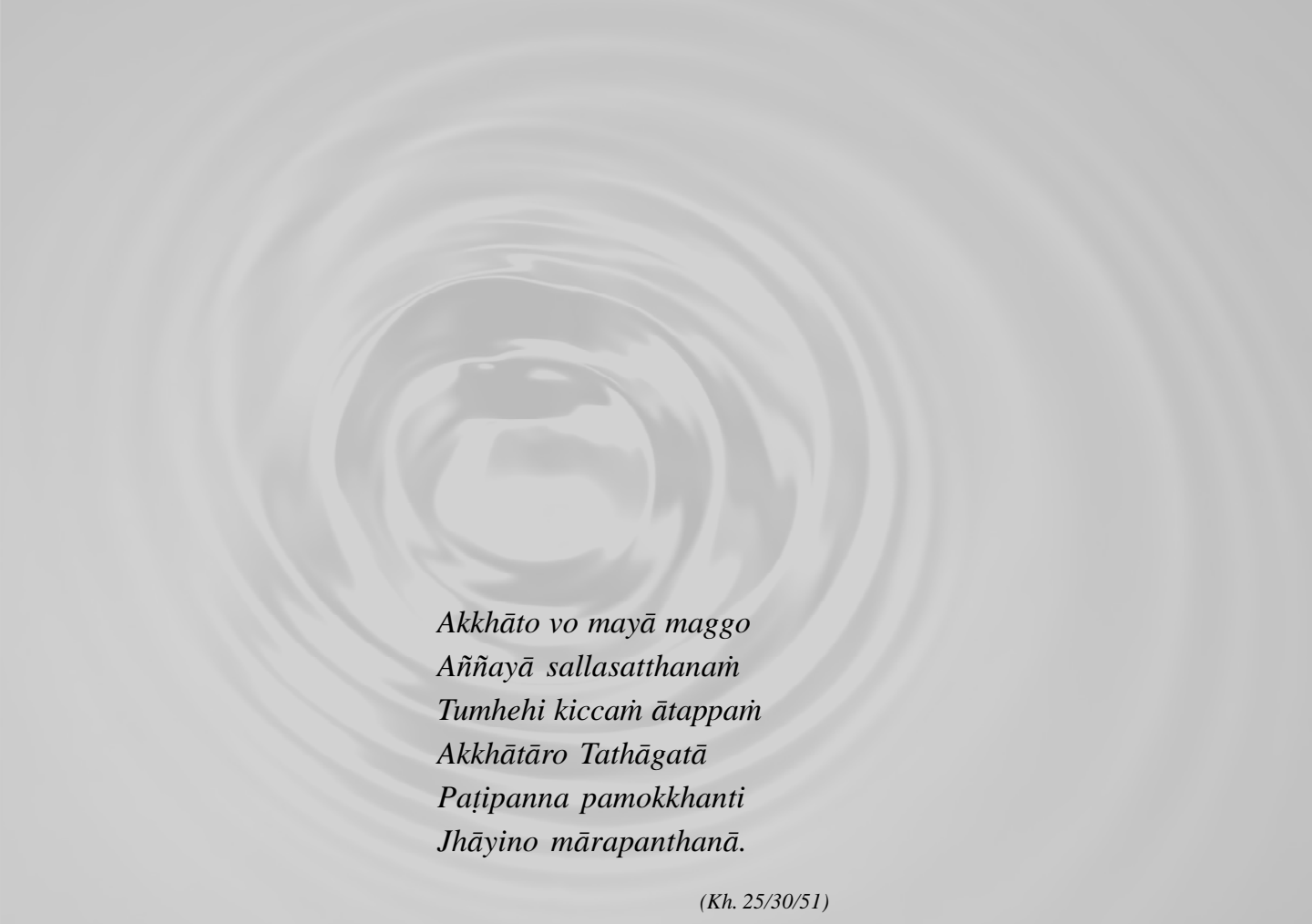
Anagāriyavinaya is the discipline for monks, including not violating the Code of Monastic Discipline (*Pāṭimokkha*). The commentary explains, “Not committing the seven types of ecclesiastical offences is called *Anagāriyavinaya*,”⁴ and also adds, “*Anagāriyavinaya* which the monks have well studied so that they do not violate the seven types of ecclesiastical offences, results in good conduct. This is one of the highest blessings because it brings the benefits of happiness in the present life and in the next life.”

Avoiding the seven types of ecclesiastical offences means strictly observing the rules. If any of those is violated, the monk must confess or live in probation. When the violation is confessed or the probation is over, there will be no more fault.

² Paramatthajotikā Aṭṭhakathā Khuddakanikāya Khuddakapāṭha, page 117.

³ The Pāli Tipiṭaka, Siamrat, book 25, Khuddaka Nikaya Khuddakapāṭha, Section 6, page 4.

⁴ Phra Sirimaṅgala, Maṅgalatthīpanī (Thai Translation) book 2: Mahamakutarajavidyalaya, 2535, page 48.



*Akkhāto vo mayā maggo
Aññayā sallasatthanaṃ
Tumhehi kiccaṃ ātappaṃ
Akkhātāro Tathāgatā
Paṭipanna pamokkhanti
Jhāyino mārapanthanā.*

(Kh. 25/30/51)

I [the Tathāgata] know precisely the Dhamma for removing the arrow of defilement. I have already shown you the Path. You must make the effort for yourself. The Tathāgata only reveals the way. Those who diligently contemplate and follow this route gain freedom from the bondage of Mara [evil].

2

PART I

TRAINING IN HIGHER MORALITY *ADHISĪLA-SIKKHĀ*

PURE PRECEPTS

PĀRISUDDHISĪLA

Chapter Outline

- 2.1 Four types of pure precepts *p.10*
- 2.2 Developing purity of Sīla to perfection *p.24*
- 2.3 Sorrow and spotless clarity in morality *p.31*
- 2.4 Karmic consequences *p.33*

2.1 FOUR TYPES OF PURE PRECEPTS

Pure Precepts (*Pārisuddhisīla*) are the disciplinary rules that monks need to study and observe in order to purify the morality of action and speech. This is the foundation for purifying the mind and attaining insight wisdom. It is called *Pārisuddhisīla*, which consists of four restraints:

1. Restraint in accordance with the monastic disciplinary code (*Pāṭimokkhasaṃvarasīla*),
2. Restraint of the senses (*Indriyaṃvarasīla*),
3. Pure conduct regarding livelihood (*Ājīvapārisuddhisīla*),
4. Restraint regarding the necessities of life (*Paccayasannissitasīla*).

Pure Precepts are Clerical Precepts (*Anagāriyavinaya*). They give benefits for attaining both sensual happiness and transcendental happiness. Phra Sirimangala has explained, “*Pārisuddhisīla* is also called *Anagāriyavinaya*. *Anagāriyavinaya*, well studied and practiced, develops stability in the four Pure Precepts. This in turn leads to attaining Noble Disciple status. That is called being well educated. It is one of the highest blessings, because it brings both sensual happiness and transcendental happiness.”⁵ The following are the Four Types of Precepts.

2.1.1 Restraint in the Monastic Disciplinary Code

Restraint in the Monastic Disciplinary Code (*Pāṭimokkhasaṃvara*) is the code of Monastic Discipline for Monks. Lord Buddha said, “Monks in this religion restrain themselves with *Pāṭimokkhasaṃvara*. They are, thus, ready in Right Conduct and Right Livelihood. They see danger in the minutest fault and stick to the precepts.”⁶ This means not doing what Lord

⁵ Phra Sirimaṅgala, Maṅgalatthīpanī (Thai Translation) book 2: Mahamakutarajavidyalaya, 2535, page 60-61.

⁶ The Pāli Tipiṭaka, Siamrat, book 35, Abhidhamma Vibhaṅga, Section 599, page 328.

Buddha does not allow and doing what ought to be done. The more morality (*Sīla*) the monk develops with *Pāṭimokkhasaṃvara*, the more effective that monk's practice of the Four Foundations of Mindfulness will become. Here is a story from Buddha's time:

A monk went to pay respect to Lord Buddha and asked, “Lord, please give me a brief sermon. When I listen, I will be alone, away from the group, and not careless. I will make an effort and become single-minded.” Lord Buddha responded:

Monk, you should purify your basic wholesome states. What are basic wholesome states? You restrain *Pāṭimokkhasaṃvara*, prepare well in Right Conduct (*Ācāra*) and Right Venue (*Gocara*), see danger in the minutest fault and observe well the precepts. Then, based on *Sīla*, you will develop the Four Foundation of Mindfulness.⁷

The following are clarifications of the Right Conduct and Right Venue in the *Visuddhimagga*:

What is Right Conduct (*Ācāra*)? Not to violate good conduct in act and in speech is called good conduct. All restraint in morality (*Sīlasaṃvara*) is Right Conduct.

Monks who do not make a living by giving bamboo or by giving leaves, by giving flowers, fruit or musical instruments and toothpicks or by being a servant [being liked], or by being a baby sitter, or by being a gossip bearer, or by other wrong livelihood which Lord Buddha does not admire, these monks practice Right Conduct.

⁷ The Pāli Tipiṭaka, Siamrat, book 19, Saṃyuttanikāya Mahāvāravagga, section 828-829, page 249.

In another sense, monks who have respect, who act respectfully, who have moral shame and moral dread, who dress properly, walk forward and backward devotedly, whose heads are bent with eyes downcast, who are devoted, who restrain the internal sense fields, who are moderate in eating, who constantly practice wakefulness, who are perfect in mindfulness, who are satisfied with what they have, who don't stick in groups, who always practice diligently, who have respect for the higher training in rules of proper conduct and who are full of respect, these monks have Right Conduct.⁸

What is Right Venue or *Gocara*? Monks who do not spend time with prostitutes, widows with effeminate men, or *Bhikkhunīs* [female monks] and do not spend time in a place where alcohol is served, do not associate with kings, government officers, non-Buddhists and laity by socializing improperly, and monks who associate and socialize with devout elite families who are like a public well for the Sangha's consumption and for contentment and security for monks, *Bhikkhunī*, laymen and laywomen. This is called Right Venue.

A monk who has practiced Right Conduct (*Ācāra*) and Right Venue (*Gocara*) is called one who is replete with Right Conduct and Right Venue and who always observes precepts and lives morally. He should practice the Four Foundations of Mindfulness.⁹

⁸ Visuddhimagga, (Thai Translation), part 1 section 1, Mahamakutarajavidyalaya, BE. 2532 page 36.

⁹ Visuddhimagga, (Thai Translation), part 1 section 1, Mahamakutarajavidyalaya, BE. 2532 page 37.

Lord Buddha said:

What are the Four Foundations of Mindfulness?
Monks contemplate body in body ... feelings in feelings ... mind in mind... and Dhamma in Dhamma, with great effort, mindfulness, and awareness. This can eliminate covetousness and grief in this world. When monks observe *Sīla* well and develop these Four Foundations of Mindfulness, they will develop virtue by night and day to come without degeneration.¹⁰

Phra Sirimaṅgala explains, “*Pārisuddhisīla* is pure when a monk does not violate even a single precept of the disciplinary rules of conduct. The *Pārisuddhisīla* is attained by a monk who is well educated and does not violate the disciplinary rules. *Pārisuddhisīla* always brings transcendental happiness. An example is the *Sīla* of a senior monk named Phra Padhā niyathera.

A poisonous snake bit this senior monk who was listening to the Noble Tradition Practices in a shelter near a Night Jasmine tree in Khaṇḍapalavihāra. He knew it, but still maintained a pure mind. While the poison coursed through his body he contemplated his *Sīla*, starting from when he ordained. As a result, Rapture (*Pīti*) arose in his mind. The senior monk exclaimed, “I have pure *Sīla*.” So, the poison soaked into the ground. He had one-pointed mind and developed *Vipassanā*. Then, he attained the Arahant State.”¹¹

¹⁰ The Pāli Tipiṭaka, Siamrat, book 19, Salyutta-Nikāya Mahāvagga, section 829, page 249-250.

¹¹ Phra Sirimaṅgala, Maṅgalatthīpanī (Thai) book 2: Mahamakutarajavidyalaya, 2535, page 60-61.

2.1.2 Restraint of the Senses

Restraint of the Senses (*Indriyasamvarasīla*) is control of the internal sense fields: the eyes, ears, nose, tongue, body and mind. When seeing, hearing, smelling, tasting, touching and thinking, the meditator remains neutral. One is not excited, aroused, pleased, or glad and does not cling to any pleasurable or unpleasurable emotion. The mind stays neutral regarding what it sees, hears, smells, tastes, touches, or thinks, and it does not create the pleasurable or unpleasurable emotions which lead to unwholesome states such as the defilements of ignorance, craving and attachment which control the mind to commit unwholesome conduct. According to the Buddha's words:

A monk who sees an object with the eyes should not hold on to its features or details because unwholesome states such as covetousness and grief will overwhelm the monk who lacks restraint in eye faculty (*Cakkhuindriya*). Because of this, he will guard his eye faculty. When he hears sound with ears, smells with the nose, tastes with the tongue, contacts a tangible thing with the body or recognizes the mental states with the mind, he will not hold on or cling to those objects and details. He observes and controls the mind faculty well.¹²

Phra Sirimaṅgala said,

Restraint of the senses is pure when a monk sees the danger of no restraint and the benefit of self restraint. A monk who sees the benefit of self restraint will be secure from the danger of no restraint and will practice morality of pure conduct (*Pārisuddhisīla*) well.¹³

¹² The Pāli Tipiṭaka, Siamrat, book 20, Aṅguttara-Nikāya Tikanikāya, section 455, page 142-143.

¹³ Phra Sirimaṅgala, Maṅgalatthīpanī (Thai) book 2: Mahamakutarajavidyalaya, 2535, page 63.

Lord Buddha cited the benefit of restraint and danger of no restraint in the Paṭhama Saṅgeyya Sutta:

Six spheres of contact [the eye, ear, nose, tongue, body and mind] which monks do not train well, observe well and guard well will bring great suffering. Six spheres of contact which are well trained, well observed and well guarded bring great happiness.¹⁴

Lord Buddha also emphasized the dangers of not controlling the sense faculties:

Monks, if the sense-faculty of sight (*Cakkhundriya*) [eye] were pierced with a red-hot hollow spear all ablaze, a glowing mass of flame, this would be better than monks who have sensual desire in visual image objects or their details. Monks, when consciousness has sensual desire in objects or their details and the monk suddenly dies, there will be rebirth in one of these two: Hell or the womb of an animal. Monks, I [the Tathāgata] see this danger, so I declare it.

Monks, if the sense-faculty of hearing (*Sotindriya*) [ear] were twisted with a sharp spike, on fire, all ablaze, a glowing mass of flame, this would be better than monks who have sensual desire in auditory sound objects or their details. Monks, when consciousness has sensual desire in objects or their details and the monk suddenly dies, there will be rebirth in one of these two: Hell or the womb of an animal. Monks, I [the Tathāgata] see this danger, so I declare it.

¹⁴ The Pāli Tipiṭaka, Siamrat, book 18, Saṃyutta-Nikāya Saḷāyatanavagga, section 128-129, page 88.

Monks, if the sense-faculty of smell (*Ghānindriya*) [nose] were pierced with a sharp claw on fire, all ablaze, a glowing mass of flame, this would be better than monks who have sensual desire in nasal smell objects or their details. Monks, when consciousness has sensual desire in objects or their details and the monk suddenly dies, there will be rebirth in one of these two: Hell or the womb of an animal. Monks, I [the Tathāgata] see this danger, so I declare it.

Monks, if the sense-faculty of taste (*Jivhindriya*) [tongue] were cut with a sharp razor on fire, all ablaze, a glowing mass of flame, this would be better than monks who have sensual desire in lingual taste objects or their details. Monks, when consciousness has sensual desire in objects or their details and the monk suddenly dies, there will be rebirth in one of these two: Hell or the womb of an animal. Monks, I [the Tathāgata] see this danger, so I declare it.

Monks, if the sense-faculty of touch (*Jivhindriya*) [body] were pierced with a sharp spear, on fire, all ablaze, a glowing mass of flame, this would be better than monks who have sensual desire in physical touch objects or their details. Monks, when consciousness has sensual desire in objects or their details and the monk suddenly dies, there will be rebirth in one of these two: Hell or the womb of an animal. Monks, I [the Tathāgata] see this danger, so I declare it.¹⁵

¹⁵ The Pāli Tipiṭaka, Siamrat, book 18, Saṃyutta-Nikāya Saḷāyatanavagga, section 303, page 210-212.

What does it mean to hold on to an object (*Nimitta*) or the details of the object? This means to hold on to the object as being a woman or man or to hold on to an object which is caused by defilements, such as the mark of beauty, or holding on to activities such as movement of the hand, movement of the feet, smiling, laughing, talking or turning the head. This is called holding on to the details of the object. These are caused by defilement.

Restraint or lack of restraint is not due to the sense-faculty of sight (*Cakkhundriya*) because mindfulness or lack of mindfulness does not depend on the eye nerve. When an object comes into range of sight:

1. The life-continuum state of sub-consciousness (*Bhavaṅgacitta*) arises and falls twice, then ceases.
2. Then, the active mind element (*Kiriya-manodhātu*) arises and falls to accomplish advertizing (*Āvajjana*).
3. Next, Eye Consciousness (*Cakkhuviññāṇa*) arises and falls to accomplish seeing (*Dassana*).
4. After that, the Resultant Mind Element (*Vipāka-manodhātu*) arises and falls to accomplish receiving (*Sampaṭicchanna*).
5. Then, the Resultant-Mind-Consciousness Element without Root Causes (*Vipāka-ahetuka-manodhātu*) arises and falls to accomplish investigation (*Santīraṇa*).
6. Next, the Active-Mind-Consciousness Element without Root Causes (*Vipāka-ahetuka-manodhātu*) arises and falls to accomplish determining (*Voṭṭhabbana*).
7. After that, Impulsion arises and falls to impel. There is neither restraint nor non-restraint in any of above, but there is non-restraint if un-virtuous, forgetful, unknowing, impatient, or idle behavior arises at the moment of impulsion. When this occurs, it is called ‘non-restraint’ in the eye-faculty.

Why? Because when this happens, the sense-door (*Davāra*) is unprotected and the life continuum state of subconsciousness (*Bhavaṅga-citta*) and the range of mental states in the cognitive series are also not secure. This is like the gates of a town which face in the four directions are open without guards. Even though there are guards inside, property in the town is still unprotected because bandits can get into the town and they can do whatever they want. Similarly, when un-virtuous behavior arises at the moment of impulsion in which there is no restraint, then too, the door is unguarded and so also are the life-continuum and consciousness of the cognitive series unguarded. But, when virtuous behavior arises, the door is guarded and the cognitive series is guarded. This is like the gates of a town which are well guarded. Even though there is no guard inside the town, things in town are well protected because when the gates are closed, bandits cannot get in. This is the same as when there is restraint during the movement of functional mind. The sense-doors and movements of functional mind will be protected. Although it is only evident at impulsion, the restraint happens during the movements of functional mind.

Lord Buddha said, “Restraint in the sense-faculty of sight is like Phra Mahā Tissathera who lived at Cetiya-pabbata.” A daughter-in-law in a family who argued with her husband, dressed like an angel and fled from the city at dawn to her relatives’ home. While she met Phra Mahā Tissathera on his alms round from the Cetiya to Anurādhapura, she became unconscious and laughed out loud. Phra Mahā Tissathera thought ‘What is this?’ He saw only her teeth, developed a Perception of disgust (*Asubhasaññā*) and attained Arahathship. An ancient sage explained that while the senior monk was seeing her teeth, he recalled an earlier perception and attained Arahathship, standing right there. Meanwhile, her husband was searching for her and asked the senior monk if he had seen a lady walk by, the senior monk answered, “I do not know if it was a gentlemen or a lady who walked by, but a skeleton just walked to the main road.”¹⁶

¹⁶ Visuddhimagga, (Thai Translation), part 1 section 1, Mahamakutarajavidyalaya, BE. 2532 page 47.

2.1.3 Purity of Conduct Regarding Livelihood

Purity of Conduct Regarding Livelihood (*Ājīvapārisuddhisīla*) is conducting right livelihood, abstaining from wrong livelihood and the five unwholesome states of violating the six types of precepts (*Pārājika* to *Dukkaṭa*) on the basis of occupation.

The following are the Six precepts that Lord Buddha laid down regarding occupation:

1. A monk with wrong desire controlled by greed who falsely claims a superior human state that he doesn't have commits a *Pārājika* offence.
2. A monk who arranges a date, affair, or marriage between a man and a woman commits a *Saṅghādisesa* offence.
3. A monk who says, "The monk in your shelter is a Perfect one," commits a *Thullaccaya* offence.
4. A monk who is not sick but asks for fine food for himself commits a *Pācittiya* offence.
5. A female monk who is not sick but asks for fine food for herself commits a *Pāṭidesanīya* offence.
6. A monk who is not sick but asks for soup or rice for himself commits a *Dukkaṭa* offence.¹⁷

In the Mahā Satipaṭṭhana Sutta, Lord Buddha said:

Monks, What is Right Livelihood? Monks and the Noble Ones abandon wrong livelihood and get requisites in the a right way. That is called Right Livelihood.¹⁸

¹⁷ Visuddhimagga, (Thai Translation), part 1 section 1, Mahamakutarajavidyalaya, BE. 2532 page 48.

¹⁸ The Pāli Tipiṭaka, Siamrat, book 11, Saṅghutta-Nikāya Mahāvagga, section 38, page 11.

The commentary explains that the term “Right Livelihood” means Right Conduct which Lord Buddha praises in action and speech regarding the requisites, such as food, clothing, shelter and medicine. Phra Sirimaṅgala explains the pure and impure ways to obtain requisites:

1. Impure Obtainment of Requisites¹⁹

What is obtained by wrong conduct [improper action], such as making medicine for a non-relative or non-supporter is not allowed. It is improper. In the commentary, the original precept is cited. Food or medicine treatment received by flattery or by claiming false attainments as well as forbidden materials such as money or luxuries to make a monk content. This is improper and is gathered improperly. That, Lord Buddha did not praise.

For a monk who is the representative of a layman, there is a detailed explanation in the Maṅkalatthāṭṭipāṇī:

If a monk receives or passes messages with one of the following nine types of people, it is proper: the types of five co-religionists,²⁰ one preparing for ordination, the monk’s lay attendant, mother or father. For other types of people, only a proper message is allowed. A monk who receives an improper message from other types of people and walks [to deliver it], commits a *Dukkaṭa* offence with every step he takes. A monk who takes food related to an improper message commits a *Dukkaṭa* offence with every swallow. In fact, all requisites obtained via flattery are improper, even within the five co-religionists. The same applies for requisites obtained from false claims of attainments or from exchange of money. If a monk utilizes requisites that have been obtained improperly, such as by acting as a representative or by flattery, his livelihood is impure. Thus, a monk who would consume only pure requisites or medical treatment must avoid improperly obtained requisites like they were poison.

¹⁹ Phra Sirimaṅgala, Maṅgalatthāṭṭipāṇī (Thai) 2nd book: Mahamakut Buddhist University, 2535, page 78.

²⁰ Five co-religionists are those who practicing the same religious duties consisting of (1) a monk, (2) a Buddhist nun (a female monk), (3) a female novice undergoing a probationary course of two years before receiving the higher ordination, (4) a novice and (5) a female novice.

2. Pure Obtainment of Requisites

Here is the explanation of the commentary on the *Pakaraṇavisesa-Visuddhimagga*: Pure obtainment of requisites occurs when the requisites are obtained by a Sangha or monks who do not observe Austere Practices (*Dhutaṅga*) and when they are obtained from faithful laity based on the virtues of the monks. Requisites obtained from the monks' duty on the alms round are also proper. Requisites obtained from the monks' duty on the alms round from faithful laity because of the virtue the Austere Practices are also properly obtained requisites for monks who observe Austere Practices (*Dhutaṅga*).

The sub-commentary of *Pakaraṇavisesavisuddhimagga* explains:

Virtues of *Dhamma* such as being a great learner, practicing the monks' duties and being well-restrained in postures are the virtues based on purity. Venerable Buddhaghosa has explained that requisites that are purely obtained are due to the virtues of the monk.

Phra Sirimaṅgala concludes Right Livelihood is pure when a monk always searches for requisites only in proper ways and doesn't obtain requisites improperly.

2.1.4 Pure Utilization of Necessities

Pure utilization of necessities (*Paccayasannissitasīla*) means carefully contemplating before using the requisites. The commentary explains that a necessary thing such as a monk's robe is called a requisite because beings need it in order to survive. Proper *Sīla* regarding these requisites is called pure conduct regarding the necessities of life.

The commentary adds that *Paccayasannissitasīla* is purified by contemplation (*Paccavakakhaṇasuddhi*). When a monk sees the danger in using requisites without contemplation, he will carefully contemplate all requisites. It has been heard that most monks in the past who did not contemplate before using the four requisites were reborn in hell or the

animal world. Lord Buddha saw this and said, “It is improper for monks to use the four requisites without contemplation. From now on, monks must always contemplate before using the requisites.” Lord Buddha taught, “Monks, contemplate with knowledge then use the robe. Using the requisites without contemplation is like consuming a strong poison. Originally, those who did not know this danger had great suffering.” Here is an example:

Once in Bārānasi, there was a Bodhisatta who was a good dice player and had great wealth. Another player was playing dice with the *Bodhisatta* and when he won he did not ruin the game, but when he lost he put the dice in his mouth and lied saying ‘the dice are gone,’ so he ruined the game and ran away. When the Bodhisatta heard of this, he made dice coated with a strong poison dried on them, and took the dice to the player. When he was losing, he put these dice in his mouth and became unconscious because of the poison. The Bodhisatta wanted him to live, so he gave him the antidote which made him vomit. When he became conscious, the *Bodhisatta* told him do not do that again.²¹

Phra Sirimaṅgala explains the danger of using requisites without contemplation, “Using monks’ requisites with *Sīla* without contemplation is called consuming debt.” The Sub-commentary of the *Rūpiyasikkhāpada* states, “A debtor cannot go to the promised land. So also, monks who consume debt can not leave this world.” Therefore, monks who see the dangers must always contemplate the requisites.

When monks contemplate, they should contemplate at three different times:

1. At the Time of Obtaining

Contemplate at least one time using *Dhātupaccavakkaṇa*, for example “This robe is just an element depending on a factor” or by

²¹ This story is a good example for a monk who uses requisites without contemplation. It is especially a protection from women who might use tricks to be friends with the monks and novices in order to destroy *Sīla* and the Holy Life (*Brahmacariya*).

Paṭhikūlapaccavakakhaṇa, for example “We carefully contemplate using this robe. All such robes are not detestable.”

2. During Usage

The commentary explains, “Monks should contemplate every time they utilize requisites, contemplating food with every swallow. Monks should contemplate the shelter every time they are using it.” The sub-commentary of *Pakaraṇavisesavisuddhimagga* states, “Monks should contemplate the robes while they are being taken off the body. Monks should contemplate the shelter every time they enter into.” The sub-commentary of *Anuṭhikāvimativinodanī* of *Rūpiyasikkhāpadha* says, “The term *Pari-bhoge*, is while taking off from the body from using. The term *Paribhoge* is while entering into, under the roof of the shelter and while sitting and lying down.” If the monk cannot contemplate while consuming or using, he should contemplate after consuming or he should contemplate only once with *Atītapaccavakakhaṇa* such as, “Today, if we did not contemplate and then use robes...”

3. On Timely Occasions

The sub-commentary of *Pakaraṇavisesa-Visuddhimagga* states, “When the monk cannot contemplate, he should contemplate four times, three times, two times or one time a day by *Kālavisesa*.” The term *Tathā* means contemplation while consuming, before, or after consuming food. Contemplation at times other than that is called *Kālavisesa*. Daily *Atītapaccavakakhaṇa* should be done for three requisites [robe, food and shelter]. Whether or not a monk contemplates medicine while obtaining it, he must contemplate while consuming it. Therefore, the commentaries say, “A monk should always be mindful during both obtaining and consuming medicine. Even though the monk is mindful while obtaining it, if he is not mindful while consuming it, he is committing an ecclesiastical offence. However, if the monk is not mindful while obtaining it but is mindful while consuming, he does not commit an ecclesiastical offence.”

Regarding *Pāṭimokkhasaṃvarasīla*, there is the assumption that “*Taṅkhaṇikapaccavakakhaṇa* for medicine will prevent *Sīla* from breaking for both obtaining and using, but that *Aṭṭapaccavakakhaṇa* will prevent only *Paccayasannissitasīla* (usage) from breaking. The other two daily *Paccavakakhaṇas* are the same. Thus, if the monk does *Taṅkhaṇikapaccavakakhaṇa* during usage of the four requisites, this is proper contemplation, even though he does not do daily *Aṭṭapaccavakakhaṇa*. However if the monk does not do *Taṅkhaṇikapaccavakakhaṇa* while utilizing the requisites, he will need to do daily *Aṭṭapaccavakakhaṇa* in order to purify *Sīla* (*Paccayasannissitasīla*). *Pāṭimokkhasaṃvarasīla* is broken if the monk does not do daily *Taṅkhaṇikapaccavakakhaṇa* for medicine. He can purify his *Sīla* by confession. If he does not do *Paccavakakhaṇa* in the four requisites before dawn *Sīla* will be broken and that monk is consuming debt.”

2.2

DEVELOPING PURITY OF SĪLA TO PERFECTION

The monk needs to practice *Pāṭimokkhasaṃvarasīla* with faith because *Pāṭimokkhasaṃvarasīla* is achieved by faith (*Saddhāsādhana*). Monks who ordain in this religion must observe the precepts enacted by Lord Buddha with faith and keep them at all costs in order to purify *Pāṭimokkhasaṃvarasīla*. Lord Buddha said, “Monks must observe *Sīla* with respect all the time, like a bird protecting its eggs, a Yak protecting its tail, a mother guarding her children or the one-eyed man protecting his other eye.”

Lord Buddha said, “The ocean has a natural limit and will not cross the beach. Pāhārada!. This is the same with the Tathāgata’s disciples who observe well at all costs the precepts that the Tathāgata enacted.” Here is an example:

Bandits tied a senior monk with vines and left him lying in the forest. While the senior monk was lying, he practiced *Vipassanā* for seven days and attained *Anāgāmi* (Non-Returner), then, he died and was reborn into the Brahman world.

In another example, bandits tied another senior monk with vines and left him lying on Tambapaṇṇidipo. When a forest fire came close, he practiced *Vipassanā* until he attained *Arahant* (a Perfect One). He passed away (*parinibbāna*) from there. Another senior monk named Abhaya was traveling with 500 monks and found the body of that first senior monk and they built a Cetiya to contain his relics. Thus, monks with faith will purify the *Pāṭimokkhasaṃvarasīla* at all cost and will not destroy the *Sīlasaṃvara* enacted by Lord Buddha.

The monk who observes *Pāṭimokkhasaṃvarasīla* well with faith, also observes control of the senses (*Indriyasaṃvarasīla*) with mindfulness because *Indriyasaṃvarasīla* is achieved through Mindfulness (*Satisādhana*). *Indriyasaṃvarasīla*, well observed with mindfulness, will not allow unwholesome states such as covetousness (*Abhijjhā*) to arise. The monk recalls *Indriyasaṃvara* in the Ādittapariyāya Sutta, “Monks, it would be better that the eye sense-faculty were pierced with a red-hot iron pin all aglow with flames than holding onto visual image objects or their details. When consciousness of the sense doors such as the eye door withhold attachment to the *Nimitta* such as dangerous covetousness (*Abhijjhā*), perfection of mindfulness arises.”

If a monk does not observe *Indriyasaṃvara* carefully, *Pāṭimokkhasaṃvarasīla* will not stand. It becomes like a rice plant trampled because there is no fence to protect it. A monk who does not observe *Indriyasaṃvara* will be easily attacked by the bandits of defilements, like a house without a locked door that the bandits can enter at any time.

In addition, lust pours into the mind continually like rain pouring into a shelter with a leaky roof. According to Lord Buddha, “Monks, restrain the sense doors well in sight, sound, taste, smell, and touch if the sense doors are left unrestrained, they will destroy [the one who does not

observe restraint]. It is like a bandit destroys a house with no locked door, or rain destroys a shelter with a leaky roof. Lust always pours into the mind that is not well guarded.”

If the monk is well restrained with *Indriyasamvarasīla*, *Pāṭimokkhasamvarasīla* will stand like a rice plant protected by a fence. The bandits of defilements cannot destroy the monk who observes *Indriyasamvarasīla* well. That is like a house with a locked door that the bandits cannot enter. Lust will not flood into the mind, like rain pouring off a shelter with a solid roof.

Normally, the mind is always changing quickly, so a monk must be always on guard observing *Indriyasamvarasīla* in order to calm any lust through contemplation of *Asubha*. Here is the story of Phra Vaṅghīsathera as a newly ordained monk:

While the newly-ordained monk followed Phra Ānandhathera for alms, he saw a lady coming and lust arose in his mind. He told Phra Ānandhathera, “I am burning with lust. My mind is all excited, please tell me the trick for calming it down.” Phra Ānandhathera told him, “Your mind is excited because you are mistaken. You need to ignore the sensual *Nimitta* which causes lust. Stabilize your mind with impurity perception (*Asubhasaññā*). Contemplate compound things as impermanent, suffering and non-self. That will eliminate lust.”

As long as a monk observes *Indriyasamvarasīla* well, with mindfulness, he can achieve Pure Livelihood or *Ājīvapārisuddhisīla*. Pure *Ājīvapārisuddhisīla* is achieved by Right Effort (*Viriyasasādhana*). A monk with Right Effort will not conduct wrong livelihood. He does not search for requisites improperly. He only consumes requisites obtained properly and avoids improper requisites which are like poison. This makes *Ājīvapārisuddhisīla* pure, based on Right Living such as going on alms round with Right Effort.

For the monk who does not undertake *Dhutaṅga* (Austere Practice), requisites given to the Sangha by devout laity based on virtues such as

giving a sermon are pure requisites. Requisites obtained on the alms round are also pure requisites. For the monk who undertakes *Dhutaṅga*, if he obtains requisites on the alms round given by laity devoted to the virtues of his *Dhutaṅga*, this is pure obtainment of requisites.

When a monk who undertakes *Dhutaṅga* receives pain killer medicine plus the four types of traditional *Madhura* medicine and suddenly thinks of his companions who are in need of four types of traditional medicine, so he only consumes the pain killer, this is proper. This monk is called an *Ariyavaṇṣika-bhikkhu* (a monk who performs the traditional practice of the Noble Ones) of the supreme type.²²

A monk who observes *Ājīvapārisuddhisīla* with effort will also observe *Paccayasannissitasīla* because *Paccayasannissitasīla* is achieved by wisdom (*Paññāsādhana*). A monk with wisdom is able to see dangers and benefits of consuming pure and impure requisites. *Paccayasannissitasīla* is pure when a monk eliminates sensual desire for requisites and contemplates the properly-obtained requisites with wisdom before consuming them.²³

There are two basic types of contemplation of requisites: (1) When obtaining them and (2) When utilizing them. Monks who utilize requisites such as a robe, will contemplate it by element or by impurity even if they obtain and keep it for use later. This avoids danger even during consuming.

There are four types of utilization of requisites:²⁴

1. Consuming like a thief,
2. Consuming like a debtor,
3. Consuming like an heir,
4. Consuming like an owner.

²² Visuddhimagga, (Thai Translation), part 1 section 1, Mahamakutarajavidyalaya, BE. 2532 page 82-83.

²³ Visuddhimagga, (Thai Translation), part 1 section 1, Mahamakutarajavidyalaya, BE. 2532 page 88.

²⁴ Please see the next page.

Monks with broken *Sīla* consuming the requisites in the middle of the Sangha are called consuming like a thief. The monks with *Sīla* but utilizing requisites without contemplation are called consuming like debtors. Robes must be contemplated every time they are used. Food must be contemplated every time it is swallowed. If he does not contemplate before or after consumption or within the first watch, the second watch or the third watch and if he does not contemplate before dawn, he will consume like being a debtor.

Shelter needs to be contemplated each time it is used. Mindfulness both at the time of obtaining and the time of using are proper. If a monk contemplates while obtaining it, but does not contemplate while using it, he commits an ecclesiastical offence. If he does not contemplate while obtaining it, but contemplates while using it, he does not commit an ecclesiastical offence.²⁵

There are four types of purity of consumption:

1. Purity by confession (*Desanāsuddhi*),
2. Purity by restraint (*Saṅvarasuddhi*),
3. Purity by searching for (*Pariyeṭṭhisuddhi*),
4. Purity by contemplation (*Paccayekakhanasuddhi*).

Pāṭimokkhasaṅvarasīla is *Desanāsuddhi* because it is purified by confession.

²⁴ The Mahātikā Sub-commentary has explained consuming like a thief and consuming like being a debtor that requisites Lord Buddha allowed for monks with *Sīla* in this religion, not allowed for monks with broken *Sīla*. Laity donate requisites only for monks with *Sīla* not for monks with broken *Sīla* because they expect the greatest virtue and if Lord Buddha did not allow, the laity would not donate. Thus, a monk with broken *Sīla* who consumes the requisites is considered consuming like a thief which means consuming what they do not give. Monks with *Sīla* who consume requisites without contemplation fail the intent of the donation given to a holy person with reference to unhappy beings in the Peta [Hungry ghosts] existence and it is impure for receiver's side. In other words, the consumption of that monk is like consuming debt; this means that monk owes their intent of the donation.

²⁵ Visuddhimagga, (Thai Translation), part 1 section 1, Mahamakutarajavidyalaya, BE. 2532 page 89-90.

Indriyasamvarasīla is *Saṁvarasuddhi* because it is purified by intentional restraint, “We will not do this again.”

Ājīvapārisuddhisīla is *Pariyeṭṭhisuddhi* because it is purified when the monk always searches for and obtains requisites in proper ways.

Paccayasannissitasīla is *Paccayekakhanasuddhi* because it is purified by contemplation. If one does not contemplate while obtaining but does contemplate while consuming, there is no ecclesiastical offence.²⁶

Consuming requisites by the seven types of learners²⁷ (*Phra Sekha*) is called consuming like an heir receiving the inheritance of their father [Lord Buddha].

One may ask whether they utilize the requisites of Lord Buddha or the requisites of the laity. The answer is that even though the requisites belong to the laity who have given them with faith, they also belong to Lord Buddha because Lord Buddha allowed this. So the learners utilize the requisites of Lord Buddha.

Utilizing requisites by Perfect Ones (*Arahants*) is called consuming like the owner. They are the owners of the requisites because they are liberated from the slavery of craving. Consuming like an owner and consuming like an heir are proper for every type of monk. Consuming like a debtor is not proper for any monk. Consuming like a thief is not mentioned.

Monks with *Sīla* who contemplate and consume requisites are called consuming without debt, which is the opposite of consuming debt. It is considered consuming like an heir. This is because a person with *Sīla* is also called a learner due to observing precepts well. Thus, when a monk wants to consume like the owner, he will observe *Paccavekakhana* well

²⁶ Visuddhimagga, (Thai Translation), part 1 section 1, Mahamakutarajavidyalaya, BE. 2532, page 90-91.

²⁷ The learner is one who is in the course of attaining perfection, one who has reached one of the stages of holiness, except the last (Arahant or the Perfect One).

and then utilize the requisites.²⁸ A monk who always behaves like this is called *Kiccākarī* (one who always does the proper thing). It is written:

A disciple with knowledge or wisdom who listens to the sermons of Lord Buddha always contemplates beforehand and then consumes rice, uses shelter, a stool, or water for washing his robe. Thus, the monk will not cling to these things. They fall away like a drop of water that cannot stay on the leaf of a Lotus.

When he receives food from faithful laity, the monk must be mindful of what he is consuming and how much he is consuming, like a person with a scar who knows how much the medicine is needed to cover the wound.

A monk with mindfulness will consume just enough food to sustain life, like a wife and husband who eat the flesh of their child [who had already died] in a remote place in order to survive or like a merchant who drops oil on the axle of the ox-cart in order to reach his destination.

²⁸ Visuddhimagga, (Thai Translation), part 1 section 1, Mahamakutarajavidyalaya, BE. 2532, page 90-92.

2.3 SORROW AND SPOTLESS CLARITY IN MORALITY

Broken *Sīla* is the defilement of *Sīla* which produces sorrow. Unbroken *Sīla* is purity of *Sīla* which produces spotless clarity.

2.3.1 Defilement of *Sīla*

Broken *Sīla* is caused by worldly conditions such as desire for gain or dignity, and by the seven bonds of sexuality²⁹ (*Methunasamyoga*).

In fact, in any of the seven types of ecclesiastical offences, if the precepts at the beginning or at the end are broken by a monk, that monk's precepts are torn like a cloth frayed at the edge. If monk's precepts are broken in the middle, his precepts have a hole, like a cloth with a hole in the middle. When a monk's precepts are broken consecutively, his precepts are blotched, like a cow with long, round black or red spots over her back or belly. When a monk's precepts are broken in every other order, his precepts are mottled like a speckled cow with small spots all over.

2.3.2 Purity of *Sīla*

Unbroken *Sīla* can be due to:

1. Not breaking any precept,
2. Confession of broken precepts,
3. No bonds of sexuality,
4. No arising of any unwholesome states such as mental defilement (*Upakilesa*) which are:

²⁹ Bonds of Sexuality or *Methunasamyoga*, sex-bonds which cause the renting or blotching of the life of chastity despite no actual sexual intercourse. They are: (1) enjoyment of massage, manipulation, bathing and rubbing down by women, (2) joking and having a good time with women, (3) enjoy gazing and staring at women eye to eye, (4) enjoy listening to women as they laugh, talk, sing or weep beyond a wall or a fence, (5) enjoyment of recalling the laughs, talks and enjoyment one formerly had with women, (6) enjoy seeing a householder or a householder's son indulging in sensual pleasures and (7) leading the life of chastity aspiring to be reborn as a god or a deity.

- Greed and Covetousness (*Abhijjhāvisamālobha*),
- Malevolence or Ill will (*Byāpāda*),
- Anger (*Kodha*),
- Grudge or Spite (*Upanāha*),
- Insult, Ingratitude or Disrespect (*Makkha*),
- Envious Rivalry (*Palāsa*),
- Jealousy (*Issā*),
- Miserliness (*Macchāriya*),
- Deceit (*Māyā*),
- Boasting (*Sāṭṭheyya*),
- Headstrong (*Thambha*),
- Impetuosity (*Sārambha*),
- Conceit (*Māna*),
- Contempt (*Atimāna*),
- Intoxication (*Mada*),
- Negligence (*Pamāda*).

5. Rising of wholesome states such as being undemanding, content [satisfied], unassuming, or mindful, constantly blocking and erasing defilements.

If *Sīla* is not broken for the exchange of gain or if *Sīla* is broken because of carelessness but then confessed or *Sīla* is not destroyed by bonds of sexuality or unwholesome states such as anger or ill will, it is called *Sīla* that is not torn, not holed, not blotched and not mottled. *Sīla* brings transcendence. *Sīla* brings praise by the wise. *Sīla* brings purity from defilements such as craving. *Sīla* brings concentration. *Sīla* leads to Access Concentration and Attainment Concentration.

Therefore, Purity of *Sīla* can be achieved in two ways: by seeing the dangers of the destruction of *Sīla* and by seeing the benefits of pure *Sīla*.³⁰

³⁰ Visuddhimagga, (Thai Translation), part 1 section 1, Mahamakutarakajavidyalaya, BE. 2532, page 11-12.

2.4 PUNISHMENTS OF MORAL KARMIC CONSEQUENCES

The dangers of the destruction of *Sīla* are described by Lord Buddha as follows:

Monks, there are five disadvantages of wrongful conduct. What five? (1) One criticizes even himself, (2) Wise men who consider carefully will criticize him, (3) Bad rumors spread about him, (4) He does not know where he will go after death, (5) After death, he will be reborn in a suffering world.³¹

In another sense, a person with wrongful conduct will not be liked by celestial beings and humans, will not be taught by Brahmins, will suffer reproached by those with right conduct and will be agitated by the praise of those with *Sīla*. This was said in the Aggikhandhapariyāya Sutta:

A monk with wrongful conduct has a blemished complexion and crude sense-impression because he forever brings suffering to those who imitate him. He is cheap because he does not give good fruit to those who donate to him, like a crude fading cloth which is cheap and rough to the touch. It is as difficult for him to become pure as a full privy pit is hard to clean out. He is like firewood for a funeral which is burnt on both ends and stained with excrement in the middle. It cannot be used as timber in the forest or as fuel in the house. Even though he calls himself a monk, he is not a monk. He is like a donkey which follows a group of cows. Even if the donkey moos like a cow, it is still not a cow. He is always afraid like a person with enemies and he cannot live with anybody. Even if he is a great learner, he does not deserve to be praised by Brahmin companions. Like a fire in the cemetery that does not deserve respect by a Brahmin, he falls short of spiritual attainment. Like a blind person is unfortunate in that he cannot see, he cannot attain Dhamma. Like an outcast cannot become king, even if he thinks he is happy, he still suffers. He is part of suffering.

³¹ The Pāli Tipiṭaka, Siamrat, book 22, Aṅgutta-Nikāya Paṇcakanipāta, page 281.

Lord Buddha, who has seen the cause and effect of Karma completely, teaches the great suffering of being content with comfort caused by confused thinking. This causes agitation in the mind of a monk with broken *Sīla* who is content with consuming the five sensual objects and receiving homage from laity. Here is a dialogue from the Aggikhandha-pariyāya Sutta:³²

Monks, do you see the great, glowing bonfire?

Yes, lord.

Monks, what do you think which would be better? One sits or lies hugging the great, glowing bonfire or one sits or lays beside a princess, a Brahmin lady or a lady of high birth, whose hands and feet are soft like kapok?

Surely Lord, It is better to sit and lay beside a princess, a Brahmin lady or a lady of high birth, than sitting or laying hugging the great, glowing bonfire.

Monks, I declare to you that it is better to sit or lay hugging the great, glowing bonfire than to be a monk with broken *Sīla*, with an evil nature, unclean and suspicious conduct and secret actions, who is not a monk but he declares himself a monk, who does not practice chastity but vowed himself to chastity. He is rotten inside, vile and massed full of defilement. Why? Monks, although it is true that the monk will die or suffer to death because of sitting or lying hugging the great, glowing bonfire, after his body breaks down after death, there is no way that

³² The Pāli Tipiṭaka, Siamrat, book 11, Anguttara-Nikāya Sattakanipāta, section 69, page 129.

he will be reborn in the suffering worlds of *Apāya*, *Duggati*, *Vinipāto* or Hell.

Monks, regarding the case where one takes precepts, but violates them and behaves wickedly with broken *Sīla*, with an evil nature, unclean and suspicious conduct and secret actions, who is not a monk but he declares himself a monk, who does not practice chastity but vowed himself to chastity. He is rotten inside, vile and massed full of defilement. Why? If he sits or lies down hugging a Brahman or Kshatriya or another lady of high birth whose hands and feet are soft like kapok, all that is not of any use. It will bring sorrow in the long run. Because in the future when his body breaks up he will surely go to Hell and the suffering worlds, *Apāya*,³³ *Duggati*, *Vinipāto* or Hell.

Lord Buddha taught the suffering of taking pleasure in the five sensual objects based on female associations with a simile of flames and also taught it based on homage, respect, consuming alms and using robes, beds and stools with similes of a sharp horse-hair rope, red-hot iron plates, a red-hot copper ball and a red-hot copper cauldron:

Monks, what do you think would be better? A strong man tying both legs together with a stout horse-hair rope while he pulls and rubs it back and forth, that rope will cut through the skin to cut into the flesh, the tendons and the bone to the marrow, or a monk with broken *Sīla* who is content with receiving homage from wealthy nobles, Brahmans or those of high birth ...?

³³ *Apāya* means the state of misfortune, ruin and suffering, *Duggati* means distress, suffering, a bad existence and *Vinipāto* is a place of suffering, ruin and destruction such as hungry ghosts.

Monks, what do you think would be better? A strong man strikes the chest with a sharp, oiled spear, or a monk with broken *Sīla* who is content with receiving salutation from wealthy nobles, Brahmins or those of high birth ...?

Monks, what do you think would be better? A strong man wraps the body with red-hot iron plates blazing with fire, or a monk with broken *Sīla* who uses robes, given with faith from wealthy nobles, Brahmins or those of high birth ...?

Monks, what do you think would be better? A strong man who uses red-hot tongs to lever the mouth open and thrusts in a red-hot copper ball, glowing red. The red-hot copper ball burns the lips, the mouth, the tongue, the throat and the stomach and it burns out the small intestines and the colon through the rectum, or that a monk with broken *Sīla* consumes alms food which is given with faith by wealthy nobles, Brahmins or those of high birth ...?

Monks, what do you think would be better? A strong man seizes the head and throat and forces one to sit and to lay on a glowing red-hot iron bed, or a monk with broken *Sīla* who use a bed and stool given with faith from wealthy nobles, Brahmins or those of high birth ...?

Monks, what do you think would be better? A strong man seizes the feet and ankles and holds one upside down and drops one into a red-hot copper cauldron where he is boiled, sometimes up, sometimes down and sometimes across the red-hot copper cauldron, or a monk with broken *Sīla* who use shelter given with faith by wealthy nobles, Brahmins or those of high birth ...?

According to the Visuddhimagga, monks who are wise see the danger of destruction of *Sīla* by contemplating:

Where does one with broken *Sīla* find happiness if he does not leave the pleasure in sensual desire which causes suffering greater than the suffering due to holding a flame?

How can happiness due to homage be with one with broken *Sīla* who will receive suffering greater than being whipped with a strong horse-hair rope?

How can happiness due to salutations from faithful laity cause suffering greater than being stabbed with a spear to one with broken *Sīla*?

What benefit will a person with broken *Sīla* who enjoys using the robe, and is without restraint have if his body is going to be wrapped around with red hot iron plates in hell for so long?

Tasty alms are like a strong poison for one with broken *Sīla* who is going to swallow a red-hot copper ball for long nights.

Using a bed and stool is supposed to be happy but it is suffering for one with broken *Sīla* who is going to sit or lie on a red-hot iron couch or a red-hot iron bed for so long.

What happiness will there be in using a shelter given with faith for one with broken *Sīla* who is going to fall into a red-hot copper caldron.

Lord Buddha, the Teacher of all beings, criticizes a person with broken *Sīla* saying, “A person with broken *Sīla* is like a person with ugly conduct,

messy with rubbish like defilement, a person soaked with water as defilement, dirty and corrupt.”

A person with broken *Sīla* receives blame, lacks knowledge, pretends to be a monk but is not, and always condemns himself.

A wise man with *Sīla* in this world will avoid persons with broken *Sīla*, like a person who loves finer things avoids excrement and corpses. What benefit can a person without *Sīla* get from life?

A person with broken *Sīla* cannot pass all danger. He will miss the happiness of the Path and Fruit (*Maggaphala*). He closes the gate to Heaven completely, leading himself only to suffering worlds.

Who would be the object of sympathy for sympathetic people like a person with broken *Sīla*. There are many dangers for those who break *Sīla*.

The following are the benefits of *Sīla* that are often cited in many ways:

If a monk has pure *Sīla* without stains, and contemplates when using his alms-bowl and robe and is faithful, his ordination will be effective.

The minds of the monks with pure *Sīla* will not be misdirected toward dangers such as shame, just like the sun is never dark.

Good monks who live in the forest for meditation practice will be beautiful with the perfection of *Sīla* like the moon in the sky is beautiful with radiance.

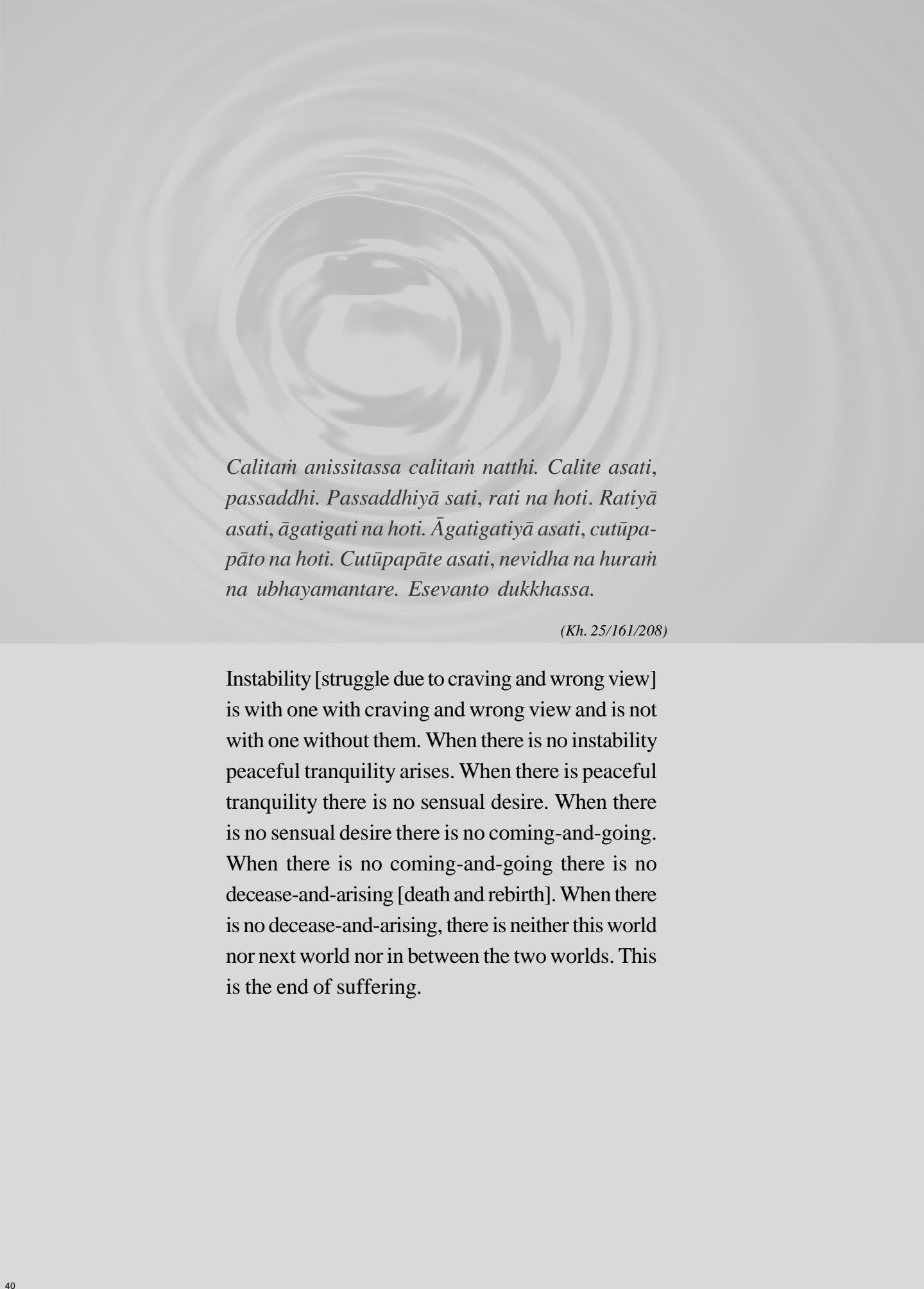
The aroma of monks with *Sīla* will make celestial beings happy. It needs no explanation. The fragrance of *Sīla* surpasses all natural scents and spreads in all directions without obstacles.

Homage of laity to monks with *Sīla* will bring the greatest result. So, monks with *Sīla* are like containers holding revered blessings.

Mental intoxication and defilements cannot overpower monks with *Sīla*. Monks with *Sīla* eliminate the roots of suffering which are the causes of unfortunate future abodes. When monks with *Sīla* wish for either human or celestial treasures, they can get them easily. The mind of monks with pure *Sīla* can reach directly to Nirvana which is ultimate peace and ultimate treasure.

Thus, monks who see the dangers and punishments for breaking *Sīla* and the benefits of Pure *Sīla* must always purify their *Sīla* with respect.³⁴

³⁴ Visuddhimagga, (Thai Translation), part 1 section 1, Mahamakutarajavidyalaya, BE. 2532, page 11-12.



*Calitaṃ anissitassa calitaṃ natthi. Calite asati,
passaddhi. Passaddhiyā sati, rati na hoti. Ratiyā
asati, āgatigati na hoti. Āgatigatiyā asati, cutūpa-
pāto na hoti. Cutūpapāte asati, nevidha na huraṃ
na ubhayamantare. Esevanto dukkhassa.*

(Kh. 25/161/208)

Instability [struggle due to craving and wrong view] is with one with craving and wrong view and is not with one without them. When there is no instability peaceful tranquility arises. When there is peaceful tranquility there is no sensual desire. When there is no sensual desire there is no coming-and-going. When there is no coming-and-going there is no decease-and-arising [death and rebirth]. When there is no decease-and-arising, there is neither this world nor next world nor in between the two worlds. This is the end of suffering.

3

PART I

TRAINING IN HIGHER MORALITY

ADHISĪLA-SIKKHĀ

AUSTERE MORAL PRACTICES

DHUTAṄGA

Chapter Outline

- 3.1 Definition and types of practices *p.42*
- 3.2 The rules to undertake Dhutaṅga *p.43*
- 3.3 Austere states *p.44*
- 3.4 Personal Resolution *p.45*
- 3.5 Thirteen Dhutaṅga practices *p.46*
- 3.6 Analysis of austere moral practices *p.81*

When the meditator has successfully undertaken *Sīla*, he should undertake *Dhutaṅga* in order to further purify his *Sīla*. This will make his daily routine more perfect like being washed by pure water, fostering wholesome states such as being undemanding, contented, unassuming, mindful, tranquil, satisfied, full of energy and frugal.

3.1 DEFINITION AND TYPES OF PRACTICES

The meditator who is well mannered and pure in a wholesome state with purity of *Sīla* and a daily routine free from danger is one who follows the first three old traditions of the Noble Ones.³⁵ Now he deserves the fourth which is contentment in meditation. Venerable Buddhaghosa has described *Dhutaṅga* as the following:

Dhutaṅga means removing defilements. These are the strict rules for elimination of defilements and supporting development of meditation leading to quick attainment following the daily routine of a forest monk. This is the *Dhutaṅga* Daily Routine.

There are thirteen types of *Dhutaṅga* practice, classified in four groups:

Group One: Dhutaṅga Connected with Robes

1. Refuse-rag-wearer's practice (*Paṃsukūlikaṅga*),
2. Triple-robe wearer's practice (*Tecīvarikaṅga*),

Group Two: Dhutaṅga Connected with Alms-food

3. Alms-food-eater's practice (*Piṇḍapātikaṅga*),
4. House-to-house-seeker's practice (*Sapadānacārikaṅga*),
5. One-sessioner's practice (*Ekāsanikaṅga*),

³⁵ The noble tradition or the fourfold traditional practice of the Noble Ones consists of: (1) contentment with robes or clothing, (2) contentment with alms-food, (3) contentment with lodging, (4) delight in the development of meditation.

6. Bowl-food-eater's practice (*Pattapiṇḍikaṅga*),
7. Later-food-refuser's practice (*Khalupacchābhattikaṅga*),

Group Three: Dhutaṅga Connected with the Resting Place

8. Forest-dweller's practice (*Ārañṇikaṅga*),
9. Tree-root-dweller's practice (*Rukkhamūlikaṅga*),
10. Open-air-dweller's practice (*Abbhokāsikaṅga*),
11. Charnel-ground-dweller's practice (*Sosānikaṅga*),
12. Any-bed-user's practice (*Yathāsanthatikaṅga*),

Group Four: Dhutaṅga Connected with Energy

13. Sitter's practice (*Nesajjikaṅga*).

3.2 THE RULES TO UNDERTAKE DHUTAṅGA

If the meditator undertakes *Dhutaṅga* and meditation or wholesome states develop, he should keep going, but if meditation degenerates or unwholesome states develop, he should give up.

For the meditator who already has developed meditation, if he wishes to undertake *Dhutaṅga*, as an example for the next generation, he should undertake it. It is like the Perfect Ones such as Phra Mahā Kassapathera. Even though he was a Perfect One, he still strictly undertook *Dhutaṅga* until his death. Whether or not one has practiced *Dhutaṅga*, if his meditation does not develop, he should undertake *Dhutaṅga* to help in the life to come.

Undertaking *Dhutaṅga* is a personal choice, it is not *Sīla* or a discipline of the Lord Buddha's enactment. A monk who does not undertake it will not commit any ecclesiastical offence. Only for a discipline enacted by Lord Buddha does a monk commit an ecclesiastical offence (*Āpatti*) when he violates a rule.

3.3 AUSTERE STATES

There are Five Austere States (*Dhuta-dhamma*)³⁶ which are the support and essence of *Dhutaṅga* reflect non-greed and non-delusion:

1. Being undemanding and having few wishes (*Appicchatā*),
2. Being content with what one has [non-indulgence] (*Santuṭṭhitā*),
3. Practicing for removal of defilements (*Sallekhatā*),
4. Seeking seclusion, asceticism and self-effacement (*Pavivekatā*),
5. Knowing what is beneficial and what is not beneficial [non-delusion] (*Aidamatthitā*).

If one undertakes *Dhutaṅga* without these five basic *Dhuta*, he may become demanding and greedy. As a result, the benefits of *Dhutaṅga* will not develop. Even if they have already developed, they will degenerate. The main purpose of *Dhutaṅga* is removal of defilements. It is not for gain or praise. Therefore it is important for practitioners to have these Five Ascetic States in order to develop *Dhutaṅga* properly and to continue living with it.

Being undemanding and content with what one has counters greed. Removal of defilements and seclusion counter both greed and delusion. Knowledge of what is beneficial and what is not is wisdom knowledge.

³⁶ Dhuta means 'shaken,' 'removed' or 'destroyed,' so Dhuta-Dhamma is, in this case, the support of Dhutaṅga to remove defilements. (Pali-Thai-English-Sansrit Dictionary, 4th ed. His Royal Highness Prince kitiyaara rommaphra Chandaburinaunath, Published by Mahamautarajavidyalaya, 1994, page 384).

3.4 PERSONAL RESOLUTION

All types of *Dhutaṅga* could be undertaken in the presence of Lord Buddha when Lord Buddha was alive. After the great decease (*Parinibbāna*), one could undertake *Dhutaṅga* in the presence of a Great Noble Disciple. Now that there are no more Great Noble Ones, one can undertake *Dhutaṅga* in the presence of any Noble Disciple: a Non-Returner, a Once-Returner, a Stream-Enterer, or other monks endowed with the Three Baskets (*Tipiṭaka*), monks who are endowed with Two Baskets, monks who are endowed with One Basket, or the Buddhist Council for Collation of the *Tipiṭaka* (*Phra Aekasaṅgitika*), or the Commentaries, or when there are no Commentaries, one could undertake *Dhutaṅga* in the presence of monks who are endowed with *Dhutaṅga*. Finally, if there are no monks endowed with *Dhutaṅga*, one can sweep the Cetiya and then kneel and ask to undertake *Dhutaṅga*, like taking *Dhutaṅga* in the presence of Lord Buddha, because *Dhutaṅga* can be undertaken by oneself.

How can *Dhutaṅga* be comfortable for an individual? Undertaking *Dhutaṅga* is comfortable for one of lustful or deluded temperament. Why? Because *Dhutaṅga* is a strict practice for the removal of defilements. Lust can be calmed by strict practice. For deluded temperament, one who is not careless will also eliminate defilement by using this practice. In addition, practicing Forest-dweller's practice and the tree-root dweller's practice is good for one of hateful temperament, because when nobody else is around, anger will not arise.

3.5 THIRTEEN DHUTAṄGA PRACTICES

3.5.1 Refuse-Rag-Wearer's Practice (Paṃsukūlikaṅga)

Paṃsukūlikaṅga is the *Dhutaṅga* practice of using only rag-robles, generally called *Paṃsukūlikaṅga-dhutaṅga*. A monk who undertakes *Paṃsukūlikaṅga* is called *Paṃsukūlika* or a *Paṃsukūlika-bhikkhu*. This means he only uses a rag-robe.

The word *Paṃsukūla* means a rag or ugly cloth stained with dust. A rag abandoned on the road, in the cemetery or on a trash pile is without owner and nobody wants it. This is the piece of cloth a monk will sew together, clean and dye with natural colors from bark or leaves, then, he claims it as his robe. This is called *Paṃsukūla* or forest cloth. This is the meaning most people understand. In fact, the true meaning was cloth from the shroud of a dead body or cloth left in the cemetery.

1. Undertaking Words

There are three ways in which *Paṃsukūlikaṅga* can be undertaken, by saying either:

1. *Kahapatidhānacīvaraṃ paṭikkhipāmi.*
I will not receive a robe offered by laity.
2. *Paṃsukūlikaṅgaṃ samādiyāmi.*
I undertake to observe the *Dhutaṅga* of monks who only use rag-robles.

or by saying both together:

3. *Kahapatidhānacīvaraṃ paṭikkhipāmi, Paṃsukūlikaṅgaṃ samādiyāmi.*
I will not receive a robe offered by laity. I undertake to observe the *Dhutaṅga* of monks who only use rag-robles.

2. Method of Practice

There are various types of rag-robres: The shroud used to wrap a dead body, The cloth abandoned in the market or along the road, Cloth abandoned on a trash pile, Maternity Cloth etc.

In conclusion, cloth abandoned or not needed and left for a monk to find, can be cleaned, sewn, and dyed to make a complete set of robes. Initially, Lord Buddha allowed those wishing to ordain to use such rag-robres. Later, people wanted to offer cloth so Lord Buddha also allowed this to be received. However, Lord Buddha did not give up the use of rag-robres. Lord Buddha praised those such as Phra Mahā Kassapathera who wore rag-robres. Even Lord Buddha Himself wore rag-robres to set an example.

Cloth not considered a rag-robe

Cloth offered to a Sangha [not less than four monks] by saying “*Saṅghassa dema* – we give this to the Sangha.” Or cloth obtained similarly by a monk is not a rag-robe. Similarly, cloth that one monk gives to another monk undertaking *Dhutaṅga* is not considered a rag-robe, because it belongs to a Sangha in a temple.

The rag-robe does not need to be handed to a monk

A rag-robe has no owner. It is usually left in the places already mentioned. If anybody wants to donate a rag-robe, this can be done by leaving it where a monk will find it. Thus, it should not be handed to the monk.

The rag-robe that is pure from both sides

Any cloth that one monk offers to another monk or that is offered by laity, leaving it near the feet of a monk without handing it to the monk and then that monk hands it to the *Paṃsukūlika-bhikkhu* is considered a Rag-robe that is pure from one side. It is pure for the laity who leave it without handing it to the *Paṃsukūlika-bhikkhu*.

Cloth given by laity by handing it to a monk who later leaves it near a *Paṃsukūlika-bhikkhu*, without laying it in the hands of the monk is considered pure Rag-robe from one side which is the side of the monk who left it without handing it to the *Paṃsukūlika-bhikkhu*.

Cloth that is left by a lay person near a monk who takes it and leaves it near the *Paṃsukūlika-bhikkhu* is a pure Rag-robe from both sides.

If a monk obtains cloth with his hands, and then presents it to the *Paṃsukūlika-bhikkhu* by placing it in his hand, this cloth is impure or an inappropriate Rag-robe from both sides. An appropriate Rag-robe must be left somewhere without being handed to a monk and without being presented to the Sangha.

Types of practice

There are three types of *Paṃsukūlikaṅga* practice:

1. In the supreme practice, a monk will use only rags which are left in a cemetery and will not receive any rag that a person leaves to be found.
2. In moderate practice, a monk will only receive cloth that the laity leave intentionally for a monk to use.
3. In mild practice, a monk will accept rags left nearby.

3. Broken Dhutaṅga

In the above three types of *Paṃsukūlikaṅga-dhutaṅga*, if the monk undertaking *Dhutaṅga* is content with or takes pleasure in the cloth left by the laity, his *Dhutaṅga* is broken immediately. This is not an offence, because *Dhutaṅga* is not a discipline required by Lord Buddha. It can be undertaken again.

4. Benefits

1. Using rag-robles is behaving well regarding the requisites of clothing. According to Lord Buddha's statement, "Ordination is based on rag-robles [as clothing]".³⁷
2. *Paṃsukūlikaṅga* practice continues the ancient tradition of the Noble Ones, contentment with rag-robles.
3. *Paṃsukūlikaṅga* practice makes one comfortable by having little and having little to maintain.
4. It frees one from reliance on others, in particular on receiving robes from the laity.
5. One eliminates fear of the robe being stolen.
6. One eliminates craving for the robe.
7. One has a requisite which is appropriate for monkhood.
8. One has a requisite praised by the Buddha who said, "Monks, rag- robes are a trifling thing [no need to buy], easily obtained and blameless."³⁸
9. One develops confidence in the Triple Gem.
10. One develops the virtue of being undemanding.
11. One develops right practice.
12. One sets a good example for the next generation to follow.
13. One follows the tradition of Lord Buddha who wore rag-robles.

³⁷ The Pāli Tipiṭaka, Siamrat, book 4, Vinayapiṭaka Mahāvagga, section 87, page 106.

³⁸ The Pāli Tipiṭaka, Siamrat, book 21, Aṅkuttaranikāya Catukkanipāta, section 27, page 34.

3.5.2 Triple-Robe-Wearer's Practice (*Tecīvarikaṅga*)

Tecīvarikaṅga is the *Dhutaṅga* practice of only using three robes. A monk who observes this *Dhutaṅga* is called *Tecīvarika* or a *Tecīvarika-bhikkhu*. The three robes consist of the outer robe (*Saṅghaṭṭi*), under robe (*Antaravāsaka*) and upper or inner robe (*Uttarāsaṅga*). Strict practice is not using any other robe.

The difference between *Tecīvarikaṅga* and the normal discipline is that Lord Buddha's normal discipline allowed a fourth robe called an extra robe (*Atireka-cīvara*) for up to ten days. After that, a monk needs to share the ownership of the extra robe with another monk. In the rainy season, the addition of a rains cloth is also allowed, but after the rainy season it must be given up.

In addition, after the end of the Buddhist Lent, monks will have the special benefit permitted of the Buddhist Lent from the robe's ceremony (*Kaṭhina*) to keep more than three robes until the end of the special benefit period. However, *Tecīvarikaṅga* means having only three robes, no matter what season it is or what benefit the monk has earned, he still uses only three robes. Note that the vest (*Aṇṣa*) is permitted and excluded from the three robes mentioned above.

1. Undertaking Words

There are three ways in which *Tecīvarikaṅga* can be undertaken, by saying either:

1. *Catutthacīvaraṃ paṭikkhipāmi.*

I will not receive the fourth robe.

2. *Tecīvarikaṅgaṃ samādiyāmi.*

I will undertake to observe the *Dhutaṅga* of monks who use only three robes.

or by saying both together:

3. *Catutthacāvaraṃ paṭikkhipāmi, Tecāvarikaṅgaṃ samādiyāmi.*

I will not receive the fourth robe. I will undertake to observe the *Dhutaṅga* of monks who use only three robes.

2. Method of Practice

If a monk cannot make a robe because of sickness or because he has no assistance or no tools, after obtaining cloth, the monk can keep it as long as he wants without any punishment for cloth collection. However, after finishing the robe and having it dyed, the monk cannot keep the robe. If he does, he will become a dishonest *Tecāvarika-bhikkhu*.

The types of practice

1. In the supreme practice, a monk who observes the rule strictly must dye either the under robe or the upper robe first, by dying one and wearing the other. He must hurry to dry the dyed robe and then later dye the outer robe. If the first robe is dry, it can be worn to dye the other which is being worn, but the outer robe should not be worn. This is the tradition for a monk who lives in a temple near a community.

For a monk who lives in the forest, far from a village, he can dye the upper robe and the under robe at the same time but he needs to stay close to them so that if someone passes, he can use them to hide his body.

2. In the moderate practice, the monk is allowed to wear a spare robe during the dying process.

3. In the mild practice, the monk can temporarily borrow a robe from a fellow monk to wear during the dying process.

The vest or singlet (Aṇṣa)

A *Tecāvarika-bhikkhu* is allowed to have a vest or monk's singlet, but the width cannot be more than the distance from the tip of the thumb to

the tip of the forefinger when the fingers are spread and the length cannot exceed three forearms measured from the crux of the elbow to the tip of a balled fist.

3. Broken Dhutaṅga

Whenever a monk with any of three types of *Tecīvarika* is content with a fourth robe [except the vest or monk's singlet], his *Dhutaṅga* is broken.

4. Benefits

1. One will be content with just a robe to cover the body. He will feel free to go anywhere, like a bird can fly anywhere,
2. There is less work caring for robes,
3. There is no collection of robes to look after,
4. One feels less burden concerning robes,
5. This calms greed for an unnecessary extra robe,
6. The monk constantly practices calming defilements by being content with the robe he has,
7. The virtue of being undemanding will develop.

3.5.3 Alms-Food-Eater's Practice (*Piṇḍapātikaṅga*)

Piṇḍapātikaṅga is the *Dhutaṅga* practice of always going out for alms, it is generally called *Piṇḍapātikaṅga-dhutaṅga*. The monk who always goes for alms is called *Piṇḍapātika* or a *Piṇḍapātika-bhikkhu*. The rice or food put in the bowl is called *Piṇḍapāta*. The monk who searches for food by visiting families is called *Piṇḍapātika*.

1. Undertaking Words

There are three ways in which *Piṇḍapātikaṅga* can be undertaken, by saying either:

1. *Atirekalābhaṃ paṭikkhipāmi.*
I will not receive any extra gain.
2. *Piṇḍapātikaṅgaṃ samādiyāmi.*
I will undertake to always go for alms.

or by saying both together:

3. *Atirekalābhaṃ paṭikkhipāmi, Piṇḍapātikaṅgaṃ samādiyāmi.*
I will not receive any extra gain. I undertake to always go for alms.

2. Method of Practice

The *Piṇḍapātika-bhikkhu* cannot accept fourteen types of food:

1. Food offered to the Sangha,
2. Food offered to a particular monk,
3. Food offered by invitation,
4. Food offered by ticket,
5. Food offered fortnightly,
6. Food offered on the fortnight days of recitation of the Sangha's rules of practice,
7. Food offered on the first day of the lunar fortnight,
8. Food offered to an arriving guest monk,
9. Food offered to a monk preparing to travel,
10. Food offered to a sick monk,

11. Food offered to a monk who is the attendant of a sick monk,
12. Food offered to a temple,
13. Food offered by the people living around the temple,
14. Food offered by arrangement.

If a donor does not specify the food for the Sangha, but says, “Sangha please come receive food” at his or her house, then the *Piṇḍapātika-bhikkhu* should go as this is proper to receive.

Food by ticket provided by the Sangha which does not include anything else such as medicine, is not considered food for the Sangha [the first type] and this is proper to receive.

Food which is made by the laity at the temple, such as in the temple kitchen is also proper to receive, *Dhutaṅga* is not broken.

Types of Practice

1. In the supreme practice, the *Piṇḍapātika-bhikkhu* can receive food that laity offer at the front or the back. Even when the lay person at the doorway takes the bowl inside to fill it and then gives it back to him, he can receive the food. However, if the *Piṇḍapātika-bhikkhu* sits to eat, he will not receive any more food on that day.

2. In the moderate practice, if he has already sat down to eat, he can accept additional food offered, but he cannot accept an invitation for food on the next day.

3. In the mild practice, if he sits down to eat, he can still receive additional food and can also accept an invitation to receive food the next day or any day later on.

The supreme practice gives more benefit

A *Piṇḍapātika-bhikkhu* of the supreme type will be more comfortable and feel more freedom than the others. According to one story,

there were three *Piṇḍapātika-bhikkhus* with the three different types of *Piṇḍapātikaṅga-dhutaṅga* living together. One day there was a sermon on the Ariyavaṁsa Sutta far away. The monk with supreme practice asked the other two monks to go to listen. The one with moderate practice said “I have been invited to receive food, I will be too late to go.” The other monk said, “I have been invited to receive food tomorrow. I cannot go because I would have to stay overnight.” Thus, the monks who undertook moderate and mild practice missed the important Sermon. The monk who undertook the supreme practice went out for alms in the morning and after eating was free to taste the Sermon.

3. Broken Dhutaṅga

Dhutaṅga is broken when the *Piṇḍapātika-bhikkhu* of any of the three types is content with extra food offered such as ticket food.

4. Benefits

1. The monk who always goes on alms round will be well behaved regarding the requisites necessary for survival. Lord Buddha said, “Ordination is based on food gathered on alms round by monks’ energy.”³⁹
2. One continues this second traditional practice of the Great Noble Ones, which brings contentment with alms food.
3. One feels freedom from all others. He is able to live by himself.
4. One will have the requisite of food which Lord Buddha praised, “Monks, alms-food of scraps is a trifling thing, easily obtained and blameless.”
5. One will overcome laziness by going out to receive alms-food.
6. One has pure livelihood.

³⁹ The Pāli Tipiṭaka, Siamrat, book 4, Vinayapiṭaka Mahāvagga, section 87, page 106.

7. One practices the duties of a monk perfectly because one of the duties is going for alms-food.
8. One is not a burden to anybody.
9. Lay people have the opportunity to practice generosity.

3.5.4 House-to-House-Seeker's Practice (Sapadānacārikaṅga)

Sapadānacārikaṅga is the *Dhutaṅga* practice of always going for alms-food to each house in order. The monk who undertakes *Sapadānacārikaṅga-Dhutaṅga* is called *Sapadānacārika* or a *Sapadānacārika-bhikkhu*. *Sapadānacārikaṅga* means to go receive alms-food from each house in order by house, in order by alley and in order by road, not skipping any house whether the food is offered is good or not. He waits until it is sure that the laity in a house do not wish to offer, then he continues on.

1. Undertaking Words

There are three ways in which *Sapadānacārikaṅga* can be undertaken, by saying either:

1. *Loluppacāraṃ paṭikkhipāmi.*

I will not go for alms-food with greed.

2. *Sapadānacārikaṅgaṃ samādiyāmi.*

I will undertake the *Dhutaṅga* of those who always go for alms-food to every house in order.

or by saying both together:

3. *Loluppacāraṃ paṭikkhipāmi, Sapadānacārikaṅgaṃ samādiyāmi.*

I will not go for alms-food with greed. I will undertake the *Dhutaṅga* of those who always go for alms-food to every house in order.

2. Method of Practice

If a *Sapadānacārika-bhikkhu* stands at the doorway, he will need to be sure there is no danger such as a dangerous dog or a household without faith who might swear at him or harm him. If there is danger or if no one wishes to give food, he must decide “this is not a house” and continue on. But, if he used to receive food from that house, he should not pass on.

The *Sapadānacārika-bhikkhu* should go for alms-food early in the morning because it takes a long time to go to every house in order and gain enough food. Sometimes, it might even exceed the proper time for eating.

If someone offers food at the temple or someone runs up during the alms round and asks to take his bowl to fill it, this is acceptable.

Types of practice

1. In the supreme practice, the monk will not receive food from a person at a house which he has already passed. He will not receive food from a house which is in advance of where he is and he will not receive food from a person who runs over and asks to take his bowl home to fill it. However, when he is standing at a doorway, if the layperson wishes to take the bowl from his hand to fill it with food inside the house and then give it back to him, he can give his bowl to that household only or to a household which brings food to fill his bowl. He will receive from that house only. He will not receive from other houses.

2. In the moderate practice, he can receive food from a house he has already passed or a house ahead and can receive food from a person who takes the bowl home to fill it. When he stands at the doorway and the householder takes the bowl inside to fill it, this is acceptable, but he cannot sit while waiting.

3. In the mild practice, he can receive every type of food already mentioned and can sit while waiting.

3. Broken Dhutaṅga

Dhutaṅga is broken immediately when a monk with any of the three types of *Sapadānacārikaṅga-dhutaṅga* receives food with greed.

4. Benefits

1. One is always new to the family [avoiding involvement].
2. One is not dependent on any family, like the moon stands alone in the sky.
3. One avoids the misery in the family.
4. One always kindly helps all people to have an equal opportunity.
5. One is free of danger or bad rumors which might arise due to involvement with a family.
6. One avoids being busy with invitations.
7. One is not busy with people offering food out of order.
8. One practices undemanding virtue well.

3.5.5 One-Sessioner's Practice (Ekāsanikaṅga)

Ekāsanikaṅga is the *Dhutaṅga* practice of monks who sit only once to eat. A monk who observes *Ekāsanikaṅga-dhutaṅga* is called *Ekāsanika* or an *Ekāsanika-bhikkhu*. When he sits down on the mat to eat, he will not get up until he is done. If he gets up for any reason, whether he is full or not, he will not sit down to eat a second time that day. This is the one session eating practice.

This does not mean that if he gets up from the mat and wants to eat more, he can sit on the same mat again, nor on a different mat. Eating one session means just sitting one time to eat. The word *Āsana* in the word *Ekāsanikaṅga* can mean either “to sit” or “a mat”.

1. Undertaking Words

There are three ways in which *Ekāsanikaṅga* can be undertaken, by saying either:

1. *Nānāsanabhojanaṃ paṭikkhipāmi.*

I will not sit and eat on different mats.

2. *Ekāsanikaṅgaṃ samādiyāmi.*

I undertake to observe the *Dhutaṅga* of monks who sit and eat on only one mat.

or by saying both together:

3. *Nānāsanabhojanaṃ paṭikkhipāmi, Ekāsanikaṅgaṃ samādiyāmi.*

I will not sit and eat on different mats. I undertake to observe the *Dhutaṅga* of a monk who sits and eats on only one mat.

2. Method of Practice

When an *Ekāsanika-bhikkhu* sits in the dining hall, he does not sit on the mat of a senior monk, he should determine an appropriate location. If his Preceptor or senior teacher walks by while he is eating, it is proper for him to stand up to show respect. If he does not, he will commit an ecclesiastical offence of *Dukkaṭa*, but his *Dhutaṅga* is not broken. However, Phra Cūḷābhay from Lanka who has memorized the complete *Tripiṭaka* says that if the monk undertakes to observe eating at one sitting, he cannot get up unless he is already finished eating. If he gets up to show respect to his Preceptor or to a senior instructor, he should not sit down to eat again.

Types of practice

1. In the supreme practice, whether there is a lot of food or not, once food is put in the alms bowl, he will not receive additional food, even though others see him not eating and offer medicine such as margarine. He can receive such for medicinal purposes but not for eating.

2. In the moderate practice, as long as he is still eating from his alms bowl, he can receive additional food. An *Ekāsanika-bhikkhu* with moderate *Dhutaṅga* can continue eating until there is no more food in his alms bowl.

3. In the mild practice, as long as he does not get up, he can eat any additional food until he receives water for washing his alms bowl or when he gets up from his mat. An *Ekāsanika-bhikkhu* with mild practice is called *Udakapariyantiko* (one who has water to finish). He can eat as long as his alms bowl has not been washed with water. He is also called *Āsanapariyantiko* (one who has a mat to finish), this means he can continue eating as long as he does not get up.

3. Broken Dhutaṅga

Dhutaṅga is broken immediately when an *Ekāsanika-bhikkhu* of all three types sits and eats on different mats. This means sitting and eating for a second time the same day.

4. Benefits

1. One will have fewer illnesses.
2. One will be more comfortable with the physical body [not fat].
3. One will be agile because of being light.
4. One will become healthy.
5. One will be happy everywhere because of no worry about eating.

6. One does not have the opportunity to commit the offence of *Pācittiya* [the fifth precept of the *Bhojanavagga*].
7. One will calm the addiction to the taste of food.
8. One is well behaved with virtues such as being undemanding.

3.5.6 The Bowl-Food-Eater's Practice (*Pattapiṇḍikaṅga*)

Pattapiṇḍikaṅga means the *Dhutaṅga* practice of monks who eat only from their alms bowl. A monk who observes this *Dhutaṅga* is called *Pattapiṇḍika* or a *Pattapiṇḍika-bhikkhu*. He does not eat food from any other container. He refuses a second container. The first container is his alms bowl. This tradition is popular among monks of the forest tradition because it is convenient.

1. Undertaking Words

There are three ways in which *Pattapiṇḍikaṅga* can be undertaken, by saying either:

1. *Dutiyabhājanam paṭikkhipāmi.*

I will not use a second container.

2. *Pattapiṇḍikaṅgam samādiyāmi.*

I undertake to observe the *Dhutaṅga* of monks who eat food only from the bowl.

or by saying both together:

3. *Dutiyabhājanam paṭikkhipāmi, Pattapiṇḍikaṅgam samādiyāmi.*

I will not use a second container. I undertake to observe the *Dhutaṅga* of monks who eat food only from the bowl.

2. Method of Practice

If the monk receives food by hand which is already in a container and is drinkable rice porridge (*Yāgū*) made only from pure rice, he can drink it before or after a meal. But, if it contains other food such as fish paste mixed with the drinkable porridge, this would look ugly, so he should put each in his bowl one at a time and eat them separately.

If he receives things which are mixable and which do not look ugly, like honey and granulated sugar, he can mix them together, but he should be careful to receive the honey in an appropriate amount. In addition, fresh vegetables can be eaten by hand or mixed in the bowl. Another container, even a leaf, is not appropriate because it is still considered a container, and he must not accept a second container.

Types of practice

1. In supreme practice, the monk should not spit except when he eats sugar cane or a bunch of rice. If a monk uses one hand to hold food, he cannot use the other hand to break it into smaller pieces [such as when eating sticky rice.]

2. In moderate practice, the monk can use both hands to make smaller pieces.

3. In mild practice, he can put anything suitable in the bowl and can break it into pieces.

3. Broken Dhutaṅga

Dhutaṅga is broken immediately when there is pleasure regarding a second container.

4. Benefits

1. Calms cravings of taste.
2. Calms greed for food.

3. Takes advantage of the nutrients in the food.
4. Eases worry over preservation in other types of containers.
5. Prevents distraction during eating. [The mind can focus because everything is mixed in the bowl.]
6. Develops good behavior with virtues such as being undemanding.

3.5.7 Later-Food-Refuser's Practice (Khalupacchābhattikaṅga)

Khalupacchābhattikaṅga means the *Dhutaṅga* practice of monks who do not eat food which arrives later. It is called *Khalupacchābhattikaṅga-dhutaṅga*. Monks who undertake this *Dhutaṅga* are called *Khalupacchābhattika* or a *Khalupacchābhattika-bhikkhu*. This is the explanation in the commentary, “There is a bird called Khalu, which picks up fruit with its beak. If the fruit falls from its mouth, it will not eat any fruit that day. This is like self-punishment for being careless. Similarly, the monk who undertakes *Khalupacchābhattikaṅga-dhutaṅga* will not accept any food offered later on while he is eating.”

1. Undertaking Words

There are three ways in which *Khalupacchābhattikaṅga* can be undertaken, by saying either:

1. *Atirittabhojanam paṭikkhipāmi.*
I will not receive extra food.
2. *Khalupacchābhattikaṅgam samādiyāmi.*

I undertake to observe the *Dhutaṅga* of monks who do not eat food brought later on.

or by saying both together:

3. *Atirittabhojanam paṭikkhipāmi,
Khalupacchābhattikaṅgam samādiyāmi.*

I will not receive extra food. I undertake to observe the
Dhutaṅga of monks who do not eat food brought later on.

2. Method of Practice

When a *Khalupacchābhattika-bhikkhu* has already refused food, he cannot later accept that food if it is re-offered. This is the practice of the *Khalupacchābhattika-bhikkhu*.

Types of practice

1. In the supreme practice, when the monk swallows the first mouthful, he automatically rejects any other food offered later. He cannot receive any additional food offered later on.

2. In the moderate practice, when the monk rejects any kind of food, he cannot eat that kind of food [such as rice] offered later, but can eat other kinds of food [such as fruit] offered later.

3. In the mild practice, the monk can eat any type of food so long as he does not get up from his mat.

3. Broken Dhutaṅga

Khalupacchābhattikaṅga-dhutaṅga is broken immediately when the monk of any three types rejects food and then accepts it if it is re-offered.

4. Benefits

1. One is far from the offence of eating food that is not left over [the fifth precept of the *Bhojanavagga Pācittiya*].
2. One always has a comfortable feeling stomach.

3. One has no need to think about collecting more food.
4. One has no need to search for additional food.
5. One is well behaved with virtues such as being undemanding.

3.5.8 The Forest-Dweller's Practice (*Ārañṇikaṅga*)

Ārañṇikaṅga means the *Dhutaṅga* practice of monks who always live in the forest. A monk who observes *Ārañṇikaṅga-dhutaṅga* is called *Ārañṇika* or an *Ārañṇikaṅga-bhikkhu*. Living in the forest is very beneficial for developing the mind to become concentrated easily, because it is far from disturbances which would otherwise distract the mind. *Ārañṇikaṅga* is one of the most popular *Dhutaṅga* practices.

1. Undertaking Words

There are three ways in which *Ārañṇikaṅga* can be undertaken, by saying either:

1. *Gāmantasenāsanam paṭikkhipāmi.*

I will not live in any shelter.

2. *Ārañṇikaṅgam samādiyami.*

I undertake to observe the *Dhutaṅga* of monks who live in the forest.

or by saying both together:

3. *Gāmantasenāsanam paṭikkhipāmi, Ārañṇikaṅgam samādiyami.*

I will not live in any shelter. I undertake to observe the *Dhutaṅga* of monks who live in the forest.

2. Method of Practice

If there is any business which the *Āraññaikaṅga-bhikkhu* must attend to which requires his leaving the forest to go to a temple in a village or any other non-forest temple, he must return to the forest before dawn of the next day. If a new day dawns while he is outside the forest, his *Dhutaṅga* is broken.

If the preceptor or senior teacher of an *Āraññaikaṅga-bhikkhu* is sick and does not live in a forest temple, the *Āraññaikaṅga-bhikkhu* can take him to a village temple but he must return to the forest by dawn in order to preserve his *Dhutaṅga*. However, if the preceptor gets worse before dawn, he should stay with his preceptor rather than preserve his *Dhutaṅga*. *Dhutaṅga* which is broken can be undertaken again.

Definition of a house

A house or shelter is any hut, whether or not there is a fence or there are people living there, or even if there are ox carts parked there for over four months, this is still called a house.

Definition of the surroundings (Upacāra) of a house

For a house with a fence, if a moderate man stands at the pillar or corner stone of the house and throws a rock with all his strength beyond the fence. The distance from the pillar to where the rock falls is called one *Leḍḍupāta* (where the rock falls). A circle around the house with the radius of one *Leḍḍupāta* is called the *Upacāra* (surroundings) of a house.

For a house without any fence, if a lady stands at the edge of the village holding a pot of water and throws the water with all her might, the distance from the house to where the water falls is called the *Upacāra* of the house. From this *Upacāra* [where the water fell] to one *Leḍḍupāta* [rock fall], this is still considered the area of the house. From one *Leḍḍupāta* to one more *Leḍḍupāta* [two *Leḍḍupātas*], this is considered the surroundings (*Upacāra*) of a village.

Definition of forest

According to the *Vinaya*, everything except a house and the surroundings (*Upacāra*) of a village, is considered forest.⁴⁰

According to the *Abhidhamma*, everything outside the pillar or corner stone is called forest.⁴¹

According to the *Sutta*, anything a distance of at least 500 meters from a village is called a forest temple.⁴²

Distance measurement

For a house inside a fence, measure 500 meters from the village gatepost. For a house without a fence, measure the first *Leḍḍupāta* [rock fall] to the fence of the forest temple. The Commentaries explain that if a temple has no fence, one should measure from the first building, the eating or conference room, the Bodhi tree or the Cetiya. The Commentary in the Majjhima-Nikāya explains that the *Upacāra* of a temple hall is the same as the *Upacāra* of a house measured by a two *Leḍḍupātas* [radius from the hall]. This is considered the surroundings (*Upacāra*) of temple hall which is also the approximate measure of the distance between village and forest.

Types of practice

1. In the supreme practice, the monk must be in the forest at dawn every day without exception.

2. In the moderate practice, the monk can stay in the temple in the village for four months of the rainy season, rather than in the forest.

3. In the mild practice, the monk can stay in the village temple for eight months, four months of the rainy season and four months of the cool season.

⁴⁰ The Pāli Tipiṭaka, Siamrat, book 1, Vinayapiṭaka Mahāvibhaṇ, section 85, page 85.

⁴¹ The Pāli Tipiṭaka, Siamrat, book 35, Abhidhamma Vibhaṇ, section 616, page 338.

⁴² Papañcasūdanī, Commentary Majjhimnikāya Mūlapaṇṇāsa book 1, page 123.

3. Broken Dhutaṅga

The *Dhutaṅga* of the monk of all three types is broken whenever he is outside the forest and cannot go back before dawn, except if he is listening to Dhamma until after dawn or he finishes listening to Dhamma and it becomes dawn while he is walking back, then, *Dhutaṅga* is not broken. However, if he finishes listening to Dhamma and then sleeps until dawn, his *Dhutaṅga* is broken.

4. Benefits

1. A monk who lives in the forest will attain levels of meditation he has never attained before or preserve meditation undiminished.
2. The monk who lives in the forest is praised by Lord Buddha who said, “Nagita, the Tathāgata is pleased with monks who dwell in the forest.”⁴³
3. Dangers such as disturbing pictures [which distract the mind] will not disturb monks who live in the forest.
4. One will not fear, because one becomes used to the forest.
5. One will eliminate attachment to life.
6. One will taste peaceful happiness.
7. One will live appropriately for wearing the Rag robe.

3.5.9 The Tree-Root-Dweller’s Practice (Rukkhamūlikaṅga)

Rukkhamūlikaṅga means the *Dhutaṅga* practice of a monk who always dwells at the root of a tree. A monk who observes *Rukkhamūlikaṅga-dhutaṅga* is called *Rukkhamūlika* or a *Rukkhamūlika-bhikkhu*. This is different from the forest dweller practice in that he dwells at the root of a tree. This means having no shelter such as a hut constructed. However, Lord

⁴³ The Pāli Tipiṭaka, Siamrat, book 23, Aṅguttara Nikāya Aṭṭhakanipāta book 1, page 123.

Buddha allowed this to be undertaken for only eight months per year outside of the Buddhist lent or the rainy season. During the four months of the rainy season, monks must live in a shelter to protect their health.

1. Undertaking Words

There are three ways in which *Rukkhamūlikaṅga* can be undertaken, by saying either:

1. *Channaṃ paṭikkhipāmi.*

I will not take a cover.

2. *Rukkhamūlikaṅgaṃ samādiyāmi.*

I undertake to observe *Dhutaṅga* of monks who always dwell at the roots of trees.

or by saying both together:

3. *Channaṃ paṭikkhipāmi, Rukkhamūlikaṅgaṃ samādiyāmi.*

I will not take a cover. I undertake to observe the *Dhutaṅga* practice of monks who always dwell at the root of a tree.

2. Method of Practice

The *Rukkhamūlika-bhikkhu* will avoid the following trees: trees near the border of the temple, a Cetiya-type tree where anyone is enshrined, any trees with sap, trees with fruit, trees with flowers, trees with bats, and trees in the middle of a temple. He can choose a tree behind a temple for undertaking his *Dhutaṅga*, but he must beware that people often pick fruit or flowers from the trees, making seclusion difficult.

Types of practice

1. In the supreme practice, when the monk has chosen a tree, he cannot let anyone else sweep or do whatever they want. He must use his feet to sweep leaves or rubbish out by himself.

2. In the moderate practice, the monk can ask anyone he encounters to sweep.

3. In the mild practice, the monk could ask a layman or novice to level the sand and build a fence with a gate, but when the temple is busy and crowded he should not sit there, he should find a quiet place to sit.

3. Broken *Dhutaṅga*

The *Dhutaṅga* is broken immediately when a monk of any of the three types enters into a shelter. But, the Commentator for the Aṅguttara Nikāya said, “*Dhutaṅga* is broken when a monk of any of the three types knowingly stands in a shelter until dawn.” [before dawn, it is allowable.]

4. Benefits

1. One will be well behaved regarding the requisites. Lord Buddha said, “Ordination is to dwell at the root of a tree. This is where monks sit and sleep.”⁴⁴
2. One is praised by Lord Buddha: “Monks, the root of a tree is a trifling thing, easily obtained and blameless.”⁴⁵
3. One always attains perception of impermanence because of the changing of the leaves.
4. One eliminates the misery of shelters and calms down pleasure in the work of construction.
5. One lives with celestial beings who live in trees.
6. One is well behaved with virtues such as being undemanding.

⁴⁴ The Pāli Tipiṭaka, Siamrat, book 4, Vinayapiṭaka Mahāvagga, section 143, pages 193.

⁴⁵ The Pāli Tipiṭaka, Siamrat, book 23, Aṅguttara Nikāya Tikanipāṭa section 27, page 34.

3.5.10 The Open-Air-Dweller's Practice (*Abbhokāsikaṅga*)

Abbhokāsikaṅga means the *Dhutaṅga* practice of monks who always dwell in the open air. It is called *Abbhokāsikaṅga-dhutaṅga*. Monks who observe this *Dhutaṅga* are called *Abbhokāsika* or an *Abbhokāsika-bhikkhu*. *Abbhokāsikaṅga-dhutaṅga* means refusing to live in a shelter such as a hut, hall, pavilion or even at the root of a tree or in a cave. The monk must use a sleeping umbrella or use his robe to make a tent in the open air. This *Dhutaṅga* is allowed to be observed only for the eight months outside the rainy season. It is not allowed during the four months of the rainy season in order to avoid sickness.

1. Undertaking Words

There are three ways in which *Abbhokāsikaṅga* can be undertaken, by saying either:

1. *Channañca rukkhamūlañca paṭikkhipāmi.*

I will not live in a shelter nor dwell at the root of a tree.

2. *Abbhokāsikaṅgaṃ samādiyāmi.*

I undertake to observe the *Dhutaṅga* practice of monks who live in the open air.

or by saying both together:

3. *Channaṃ rukkhamūlañca paṭikkhipāmi,
Abbhokāsikaṅgaṃ samādiyāmi.*

I will not live in a shelter or dwell at the root of a tree. I undertake to observe the *Dhutaṅga* of monks who live in the open air.

2. Method of Practice

A monk observing *Abbhokāsikaṅga-dhutaṅga* can attend morning and evening chanting, meditation, listen to dhamma and follow the obliga-

tions of Sangha. If he is in the temple while it is raining, he can wait until the rain stops before leaving. It is also acceptable to go into the dining hall or pavilion to fulfill obligations to one's Preceptor or to bring food for senior monks. In addition, it is proper to enter a shelter or a hall to give a sermon, study, or help with obligations such as putting things away. When the monk is traveling and it rains, he can stay in any roadside shelter until the rain stops, but should not run except to protect important belonging of a senior monk that he is holding during his travels. *Rukkhamūlikaṅga-bhikkhus* can also follow the practices of *Abbhokāsika-bhikkhus* mentioned above.

Types of practice

1. In the supreme practice, the monk cannot stay in the shade of a tree, mountain or shelter, he must use the robe as a shelter outside.
2. In the moderate practice, the monk can stay in the shade of a tree, mountain or shelter, but should not go inside the shelter.
3. In the mild practice, the monk can use the overhang of a rock, branch of a tree, thick umbrella, or even a remote abandoned hut.

3. Broken Dhutaṅga

Dhutaṅga is broken when an *Abbhokāsika-bhikkhu* enters a shelter or the root of a tree with the intention to stay. The Commentators for the Aṅguttara Nikāya says that *Dhutaṅga* is broken when a monk with any of the three types of *Abbhokāsikaṅga-dhutaṅga* knows that dawn is coming but still stays in a shelter or at the root of a tree until dawn breaks.

4. Benefits

1. One eliminates the concerns of temples.
2. One calms sloth and laziness.
3. One is not attached to shelter.

4. One becomes independent and can go anywhere.
5. One becomes well behaved with virtues such as being undemanding.

3.5.11 The Charnel-Ground-Dweller's Practice (*Sosānikaṅga*)

Sosānikaṅga means the *Dhutaṅga* practice of monks who live in a cemetery. A monk who undertakes this *Dhutaṅga* is called *Sosānika* or a *Sosānikaṅga-bhikkhu*.

1. Undertaking Words

There are three ways in which *Sosānikaṅga* can be undertaken, by saying either:

1. *Nasusānaṃ paṭikkhipāmi.*

I will not live in a place which is not a cemetery.

2. *Sosānikaṅgaṃ samādiyāmi.*

I undertake to observe the *Dhutaṅga* practice of the monks who live in a cemetery.

or by saying both together:

3. *Nasusānaṃ paṭikkhipāmi, Sosānikaṅgaṃ samādiyāmi.*

I will not live in a place which is not a cemetery. I will undertake to observe the *Dhutaṅga* practice of the monks who live in a cemetery.

2. Method of Practice

If a place has been recently designated as a cemetery, a *Sosānikaṅga-bhikkhu* should not live in that place immediately because no corpses have been burned, thus, it is not yet a cemetery. But, if the last corpse was burned there at least twelve years before, then that place can be considered a cemetery. Here is what a *Sosānikaṅga-bhikkhu* needs to know about how to live in a cemetery:

Dos and Don'ts

1. The monk should not do any job there such as building a shelter for walking meditation, building a bed, providing water, or teaching Dhamma in the cemetery. This is a difficult *Dhutaṅga* and it is hard to observe. Therefore, when a monk moves to a cemetery he should be careful, letting a senior monk or town official know first, to prevent danger such as from bandits who might steal things and then flee to the cemetery or might drop their valuables in the cemetery and then flee. If the owner of the stolen items chases the bandits to the cemetery, he or she might mistake the monk for a bandit and tell the official to punish him. If the monk tells a senior monk or official in advance, he can be his witness.

2. When the monk practices walking meditation, he should look at where the corpses are burned as a warning to protect himself with a mind detached from life.

3. When traveling to the cemetery, the monk should not walk on the road. He should choose another path to avoid questions.

4. The monk should examine and remember the surrounding area during the day, such as where trees or stumps are located to avoid mistaking them for ghosts at night.

5. Even non-humans [ghosts] move around and make noise. The monk should not harm them with magic spells, but should share his loving kindness and merit with them.

6. The monk should not miss even one day in the cemetery. The Aṅguttara Nikāya commentator has said, “A monk should live in the cemetery from 10 PM until 2 AM and then go back to the temple between 2 AM and dawn.”

7. The monk should not eat the favorite food of non-humans, such as deserts covered with sesame seeds, rice mixed with beans, fish, meat, milk, oil or sugarcane juice.

8. The monk should not enter into the homes of families because his robes and body might smell of corpses and a non-human might follow him. However, he can go for the alms round as usual. This is the tradition that a *Sosānikaṅga-bhikkhu* should follow.

Types of practice

1. In the supreme practice, a monk lives in a cemetery which has three features: (1) There is still a pyre to burn corpses, (2) There are still corpses left in that place, (3) There is still the sound of mourning relatives in that place.

2. In the moderate practice, the monk can live in a cemetery with any one or more of these three features.

3. In the mild practice, the monk can live anywhere that is considered a cemetery.

3. Broken Dhutaṅga

Sosānikaṅga-dhutaṅga is broken when the monk with any of the three types of practice stays overnight in a place which is not a cemetery. The Aṅguttara Nikāya Commentator says, “*Dhutaṅga* is broken on the day that the *Sosānikaṅga-bhikkhu* does not enter the cemetery.”

Note

Sosānikaṅga-dhutaṅga means the *Dhutaṅga* of monks who live in a cemetery. In practice, there are two types: (1) To always live only in a

cemetery and (2) To live in a village temple but undertake to go to the cemetery daily.

The first matches the meaning of “living in a cemetery” with the obligation that “*Dhutaṅga* is broken when staying in a place which is not a cemetery.” The second does not match this meaning. It just means a monk who always goes to a cemetery. The obligation for “*Dhutaṅga* is broken on any day that he does not go to a cemetery.” This is implied by the intention to go to the cemetery and then return to the temple before dawn. This second type should be called the *Dhutaṅga* of a monk who always visits a cemetery.

4. Benefits

1. One constantly develops mindfulness of death.
2. One lives without carelessness.
3. One always attains the *Nimitta* of impurity (*Asubha*).
4. One calms sensual desire.
5. One always sees the reality of the compound condition.
6. One always feels pity.
7. One eliminates intoxications such as ignoring disease and death.
8. One calms fear [because he is used to dwelling in the cemetery].
9. One will be praised and respected by humans and celestial beings.
10. One will become well behaved with virtues such as being undemanding.

3.5.12 Any-Bed-User's Practice (*Yathāsanthatikaṅga*)

Yathāsanthatikaṅga is the *Dhutaṅga* practice of monks who take any seat provided, generally called *Yathāsanthatikaṅga-dhutaṅga*. A monk who observes *Yathāsanthatikaṅga* is called *Yathāsanthatika* or a *Yathāsanthatika-bhikkhu*. It means not choosing or troubling anyone about the shelter provided, accepting anything.

1. Undertaking Words

There are three ways in which *Yathāsanthatikaṅga* can be undertaken, by saying either:

1. *Senāsanaloluppaṃ paṭikkhipāmi.*

I will not be greedy regarding a shelter.

2. *Yathāsanthatikaṅgaṃ samādiyāmi.*

I undertake to observe the *Dhutaṅga* of monks who take any shelter provided.

or by saying both together:

3. *Senāsanaloluppaṃ paṭikkhipāmi, Yathāsanthatikaṅgaṃ samādiyāmi.*

I will not be greedy regarding a shelter. I undertake to observe the *Dhutaṅga* of monks who take any shelter provided.

2. Method of Practice

When the monk in charge of shelter tells one where to stay, the *Yathāsanthatika-bhikkhu* must be satisfied and not choose to wait until another monk moves out. Wherever the monk arranges his shelter, he must accept whether it is good or not.

Types of practice

1. In the supreme practice, the monk will not ask where he will live, whether his shelter is far or near, whether there are non-humans or wild animals such as snakes around, or whether it is cold or hot.

2. In the moderate practice, the monk can ask but cannot take a look beforehand.

3. In the mild practice, the monk can ask and take a look beforehand and if he already lives there and becomes uncomfortable, for example, getting sick, he can ask for a new lodging if needed.

3. Broken Dhutaṅga

Yathāsanthatikaṅga-dhutaṅga is broken immediately when a practitioner with any of the three types becomes difficult or greedy regarding shelter.

4. Benefits

1. One follows the instruction of Lord Buddha to, “Be content whatever you get.”⁴⁶
2. One benefits religious companions by not making trouble over choosing a shelter.
3. One calms attachment to what is crude or refined.
4. One reduces feelings of pleasure and displeasure.
5. One reduces greed.
6. One becomes well behaved with virtues such as being undemanding.

⁴⁶ The Pāli Tipiṭaka, Siamrat, book 27, Khuddhaka Nikāya Jakāta section 136, page 44.

3.5.13 The Sitter's Practice (Nesajjikaṅga)

Nesajjikaṅga is the *Dhutaṅga* practice of monks who only sit, never lie down to sleep. It is called *Nesajjikaṅga-dhutaṅga*. A monk who observes this *Dhutaṅga* is called *Nesajjika* or a *Nesajjika-bhikkhu*.

Nesajjikaṅga-dhutaṅga is making a supreme effort. It is not based on the four requisites like the other forms of *Dhutaṅga*. Undertaking this *Dhutaṅga* is appropriate for a strong person without a history of sickness. It is not appropriate for those who are not healthy or who are receiving bad Karma from their past. It can make people disabled like Phra Cakkhupāla in Lord Buddha's time. However, most *Nesajjika-bhikkhus* do not care about their lives anymore, because they have given their life over to following Lord Buddha.

1. Undertaking Words

There are three ways in which *Nesajjikaṅga* can be undertaken, by saying either:

1. *Seyyam paṭikkhipāmi.*

I will not lie down to sleep.

2. *Nesajjikaṅgam samādiyāmi.*

I undertake to observe the *Dhutaṅga* of monks who always sit.

or by saying both together:

3. *Seyyam paṭikkhipāmi, Nesajjikaṅgam samādiyāmi.*

I will not lie down to sleep. I undertake to observe the *Dhutaṅga* of monks who always sit.

2. Method of Practice

The *Nesajjika-bhikkhu* does not only sit, as the undertaking words imply, he can stand, walk and do other activities, he just refuses to lie down to sleep.

Types of practice

1. In the supreme practice, the monk cannot use any cloth to make a seat or backrest.

2. In the moderate practice, the monk can use the three types of seats which support the back.

3. In the mild practice, the monk can use any seat which supports the back, a knitted cloth for the back, a pillow for the back, back-support pillow, or any type of chair which supports the back.

3. Broken Dhutaṅga

Dhutaṅga is broken immediately if the *Nesajjika-bhikkhu* with any of the three types of *Nesajjikaṅga-dhutaṅga* lies down to sleep.

4. Benefits

1. One calms thoughts regarding daily obligations in accordance with Lord Buddha's statement, "A monk who searches for happiness in lying down to sleep, reclining and taking a nap, can disrobe immediately."
2. One's sitting posture will become appropriate for meditation practice.
3. One's sitting posture will come to look faithful.
4. One will become suitable in exertion.
5. One develops the right practice.

3.6 ANALYSIS OF AUSTERE MORAL PRACTICES

Chapter 1 presented Higher Morality (*Adhisīla*) as defined by precepts and Chapter 2 explained Pure Precepts (*Sīlavisuddhi*) as required in Lord Buddha's Sangha. Chapter 3 has examined Austere *Dhutaṅga* practices which go above and beyond minimum requirements, but were nonetheless, practiced by Lord Buddha and His closest Disciples. *Dhutaṅga* practices are undertaken voluntarily to purify morality (*Sīla*). The word *Dhu-taṅga* means removing defilements.

The objective of *Dhutaṅga* is to remove defilements in order to cleanse and perfect moral virtue beyond the ordinary. The methodology is to observe one or more of the thirteen *Dhutaṅga* practices just reviewed. Indicators of success are improved attainment in meditation, having fewer desires, becoming less demanding, feeling contented, seeking seclusion, exerting effort to remove defilements and knowing what is and what is not beneficial.

Society thinks of an ascetic lifestyle as austere or severe because it means giving up the hectic confusion, pressure and emptiness of modern consumerism. But, Lord Buddha extols the Middle Path, also avoiding the extreme of self-punishment. Thus, to the practitioner, a more austere or *Dhutaṅga* lifestyle can appear simple, pure and natural. Anticipated benefits from *Dhutaṅga* Practice are improved meditation, simplicity, exemplary behavior, and feeling content, calm and at peace.

3.6.1 Benefits

Ascetic Life: Simple, pure, natural, clean, wholesome, unpolluted, remote, sheltered, private.

Good behavior: Calm, patient, quiet, polite, sincere, respectful, humble, appreciative, poised, cultured.

Good Feelings: Content, calm, peaceful, light, free, independent, unburdened, effortless.

3.6.2 All Dhutaṅga as One Vow

The following analyses are based on Badantacariya Buddhaghosa's explanation of the commentaries in Chapter Two of the *Visuddhimagga*. The presentation is reformulated for easier comprehension by modern readers.

1. All Dhutaṅga as One Category: Volition

All Thirteen *Dhutaṅga* Practices fall into one category as essentially the volition of undertaking or a specific intention formalized into a vow along with corresponding procedures. A practice is broken when one intentionally breaks the vow. No ecclesiastical penalty (*Āpatti*) is applicable when one is broken and it can be undertaken again.

2. Two Categories:

Dhutaṅga that Should or Should Not Be Cultivated

Dhutaṅga Practices can be divided into two categories as those that should or should not be cultivated. [But, this grouping will vary for different monks.] When one is cultivating an austere practice and finds that his meditation improves, he should [continue to] cultivate it, but when he is cultivating and finds that his meditation deteriorates, he should not cultivate it. When he finds that whether or not he cultivates it, his meditation only improves and does not deteriorate, he should cultivate it out of compassion for later generations, and when he finds that whether or not he cultivates it, his meditation does not improve, he should still cultivate it for the sake of acquiring the habit for the future. So, there are of two kinds: what is and what is not to be cultivated.

3. Three Categories: Dhutaṅga Connected or Not Connected with Requisites

Dhutaṅga Practices can also be divided into two categories as connected with or not connected with requisites. The Sitter's Practice of not lying down to sleep is the only practice not connected with requisites. It is connected with energy. The other twelve are all connected with requisites.

4. Four Categories: Dhutaṅga Connected with Robes, Food, Shelter and Energy

Dhutaṅga Practices can be divided into four categories in accordance with the requisite they are connected with robes, food, or shelter, plus energy. There are two connected with robes, five connected with alms food, five connected with the shelter, and one connected with energy. It is the Sitter's Practice that is connected with energy, the Rest are obvious. [As listed in the Table on page 86, 1-2 deal with robes, 3-7 deal with food, 8-12 deal with the resting place, and 13 deals with energy. There are no practices connected with medicine, but energy might be considered a health issue.]

5. Eight Categories: The Whole Group Taken as One vow Has Only Eight Ascetic Practices

The commentary concludes that there are only eight Austere *Dhutaṅga* Practices in the Set Group: three "Principal" Practices that head groups of others and five "Individual" Practices that stand alone. These are:

6. Three Principal Dhutaṅga Practices Head Groups

The commentary lists the three Principal *Dhutaṅga* Practices that head groups of other practices as: the House-to-House Seeker's Practice, the One-Sessioner's Practice, and the Open-air-Dweller's Practice. One who keeps the House-to-House Seeker's Practice will keep both the Alms-food-eater's practice and the Bowl-food-eater's practice. The Later-food-refuser's practice will be kept well by one who keeps the One-sessioner's practice, also, what need has one who keeps the Open-air-dweller's practice to keep the Tree-root-dweller's practice or the Any-bed-user's practice? [Note that these lesser vows can be undertaken by one who does not wish to make the stronger commitment. The commentary is considering one who takes all the vows as a set group.]

7. Five Other Practices Stand Alone

The commentary lists the five individual, stand-alone *Dhutaṅga* Practices as: the Forest-dweller's practice, Refuse-rag-wearer's practice, the Triple-robe-wearer's practice, the Sitter's practice, and the Charnel-ground-dweller's practice. These five plus the previous three Principal Practices come to only eight practices total, when adopting all of the *Dhutaṅga* Practices as a set group.

3.6.3 Dhutaṅga Practices Adopted Individually

1. Dhutaṅga for Monks

All thirteen *Dhutaṅga* practices that have been described are appropriate to practiced by monks. There are two concerning robes, five concerning food, five concerning resting place, and the Sitter's Practice which concerns energy [See Table on page 86].

2. Dhutaṅga for Others

Some *Dhutaṅga* Practices are also available for Nuns, Male Novices, Female Novices, and Laypersons. These are indicated in the Table on page 86. There are eight practices appropriate for Nuns, twelve for male novices, seven for female novices, and two for the laity.

The *Dhutaṅga* practices available for nuns are reduced from thirteen to eight because there are five practices which Lord Buddha considered too difficult for nuns. These five are: (1) Forest-dweller, (2) Late-food-refuser, (3) Open-air-dweller, (4) Tree-root-dweller, and (5) Charnel-ground-dweller/visitor.

Dhutaṅga practices available for male novices are reduced from thirteen to twelve. Triple- robe-wearer (*Tecīvarikaṅga*) is not available because novices do not have a set of three robes.

For the same reason, *Dhutaṅga* practices available for female novices are reduced from eight to seven. As for males, the Triple-robe-wearer practice is not available because female novices do not have a set of three robes.

Laymen and laywomen can undertake only two *Dhutaṅga* practices, One-sessioner *Dhutaṅga* and the Bowl-food-eater practice. Those who do undertake Bowl Food Eater can eat from only one container, like one plate or one bowl as alms bowls can only be used by monks and novices.

For all groups, it must be remembered that Tree-root-dweller, and Open-air-dweller cannot be practiced during the four months of the rainy season, because of the health risk.

3.6.4 Conclusion

In conclusion, *Dhutaṅga* practices offer enhanced opportunities for monks and other practitioners to develop their moral purity (*Sīla*) in action, speech and thought by accepting and practicing austere commitments.

TABLE 1

Summary of Austere Moral Practices

	Monks	Nuns	Male Novices	Female Novices	Lay Persons
Total Practices	13	8	12	7	2
1. Refuse-rag-wearer (<i>Paṃsukūlikaṅga</i>)	✓	✓	✓	✓	
2. Triple-robe wearer (<i>Tecīvarikaṅga</i>)	✓	✓			
3. Alms-food-eater (<i>Piṇḍapātikaṅga</i>)	✓	✓	✓	✓	
4. House-to-house-seeker (<i>Sapadānacārikaṅga</i>)	✓	✓	✓	✓	
5. One-sessioner (<i>Ekāsanikaṅga</i>)	✓	✓	✓	✓	✓
6. Bowl-food-eater (<i>Pattapiṇḍikaṅga</i>)	✓	✓	✓	✓	✓
7. Later-food-refuser (<i>Khalupacchābhattikaṅga</i>)	✓		✓		
8. Forest-dweller (<i>Ārañṇikaṅga</i>)	✓		✓		
9. Tree-root-dweller (<i>Rukkhamūlikaṅga</i>)	✓		✓		
10. Open-air-dweller (<i>Abbhokāsikaṅga</i>)	✓		✓		
11. Charnel-ground-dweller (<i>Sosānikaṅga</i>)	✓		✓		
12. Any-bed-user (<i>Yathāsanthatikaṅga</i>)	✓	✓	✓	✓	
13. Sitter's practice (<i>Nesajjikaṅga</i>)	✓	✓	✓	✓	

4

OVERVIEW OF HIGHER MENTALITY

PART II

TRAINING IN HIGHER MENTALITY

ADHICITTA-SIKKHĀ

Chapter Outline

- 4.1 Definition of Higher Mentality *p.88*
- 4.2 Jhāna Factors *p.88*
- 4.3 Right Concentration
Develops Knowledge and Wisdom *p.98*
- 4.4 Subjects of Meditation *p.102*
- 4.5 Signs, Stages and Attainment *p.106*

4.1 DEFINITION OF HIGHER MENTALITY

Adhicitta-sikkhā (Higher Mentality) is the study of methods to train the mind to become peaceful and to stop still in meditation (*Samādhi*). Synonyms are *Samatha-bhāvanā* and *Samatha-kammaṭṭhāna*, both of which mean making the mind peaceful. This is the way to train the mind to become firm, fixed in deep *Samādhi* to control and eventually eliminate the Five Hindrances (*Nīvaraṇa*) which prevent wisdom (*Paññā*). The Five Hindrances are: (1) Drowsiness, (2) Doubt, (3) Ill Will, (4) Restlessness, and (5) Sensual Desire. Overcoming them will make the mind spotlessly pure and clear.

The word *Samatha* means making the mind calm or tranquil, free from the Five Hindrances. The word *bhāvanā* means mental development. The word *kammaṭṭhāna* means meditation exercises or the act of meditating or contemplating. Thus, *Samatha-bhāvanā* and *Samatha-kammaṭṭhāna* both have the same meaning, eliminating the Five Hindrances in order to purify the mind.

Whenever a person has any one of these Five Hindrances in the mind, he or she is not able to see and contemplate nature clearly as it really is. Thus, the Five Hindrances are the major obstacle to wisdom and *Samatha-bhāvanā* or *Samatha-kammaṭṭhāna* is the most important preliminary preparation for *Vipassanā* insight meditation which is the means for developing the mind to become “Transcendent Mentality,” able to overcome ignorance (*Avijjā*), which is the main root of all suffering.

4.2 THE JHĀNA FACTORS

Samatha Meditation controls the Five Hindrances by overcoming each with a counteracting *Jhāna* or Absorption Factor developed by focusing inside, meditating into peacefully happy trance states. First, let's understand the Five Hindrances.

4.2.1 The Five Hindrances

The Five Hindrances are the obstacles which block or cut off the mind from transcending to wisdom. As shown below, they are Drowsiness, Doubt, Ill Will, Restlessness and Sensual Desire.

Hindrance	Definition
1. Drowsiness (<i>Thīna-middha</i>)	Sleepiness, laziness sloth, torpor, languor, stolidity,
2. Doubt (<i>Vicikicchā</i>)	Doubt, perplexity, scepticism, indecision, uncertainty,
3. Ill Will (<i>Byāpāda</i>)	Ill will, hatred, malevolence, aversion.
4. Restlessness (<i>Uddhacca-kukkucca</i>)	Restlessness, worry, anxiety,
5. Sensual Desire (<i>Kāma-chanda</i>)	Sensual desire in five sensual objects which consist of sights, sounds, smells, tastes and touch.

Drowsiness can be either sleepiness or laziness. It includes both mental sluggishness (sloth) and physical sluggishness (torpor). Doubt is usually specific to the current meditation procedure. “Am I doing the right thing?” Ill Will can vary from active anger or hatred to simply feeling ill at ease. “Do I really belong here?” Restlessness is usually the familiar zooming of the mind from one thought to another, but can also include specific worries and anxiety. Finally, Sensual Desire is the enveloping sea that encompasses all the others. We are born into this world of sensual desire because of our enchantment with seeking sensual pleasures. In combination, these Five Hindrances do a good job of confusing our normal thinking and obscuring the true nature of our situation.

4.2.2 Causes of the Five Hindrances

What are the causes of the Five Hindrances?

Hindrance	Caused by
1. Drowsiness	Dislike, discontent or aversion (<i>Arati</i>),
2. Doubt or uncertainty	Lack of contemplation (<i>Ayonisomanasikāra</i>),
3. Ill Will	Annoyance, anger, hatred, enmity, repulsion, or repugnance (<i>Paṭigha</i>),
4. Restlessness	Being unable to stop the mind from mental distraction or anxiety, lack of peace (<i>Cetasoavūpasama</i>).
5. Sensual Desire	Lust or craving for beautiful, pleasing perceptions (<i>Subhasaññā</i>).

As shown, Drowsiness stems from dislike or discontentment. Doubt comes from lack of contemplation. Ill Will may be due to superficial annoyance, but often reflects more deeply instilled feelings of anger or hatred. Restlessness indicates our habitual inability to stop the mind due to failure to be able to tune out distractions. However, it can be overcome with mental training. Sensual desire is caused by the lust and craving for pleasure that pervades our whole approach to life. It is the most deep seated hindrance and the ultimate target of mental training.

4.2.3 The Five Jhāna Factors that Eliminate the Five Hindrances

The Five Hindrances can be eliminated by the five *Jhāna* Factors which mentally control or extinguish them.

Jhāna Factor**Eliminates**

- | | |
|---|---|
| 1. Applied Thought (<i>Vitakka</i>) | Drowsiness and laziness
(<i>Thina-middha</i>), |
| 2. Sustained thought (<i>Vicāra</i>) | Doubt (<i>Vicikicchā</i>), |
| 3. Joy (<i>Pīti</i>) overcomes | Ill Will (<i>Byāpāda</i>), |
| 4. Peaceful Happiness (<i>Sukha</i>) | Restlessness
(<i>Uddhacca-kukkucca</i>), |
| 5. One-pointed Concentration
(<i>Ekaggatā</i>) | Sensual Desire (<i>Kāmachanda</i>). |

Applied Thought or increased attention overcomes Drowsiness, Sustained Thought or prolonged contemplation overcomes Doubt. Feelings of Joy (*Pīti*) overcome Ill Will and Peaceful Happiness overcomes Restlessness. One-pointed Concentration overcomes Sensual Desire and gives rise to the neutral feeling of Equanimity which appears in the deepest *Jhāna* state.

Applied Thought (*Vitakka*) is thinking of feelings or sensations. Its characteristic is directing the mind onto an object, its function is gathering and maintaining the feeling, and its result is leading the mind onto an object, the feeling.

Sustained Thought (*Vicāra*) is considering the object as its characteristic, its function is keeping the mind and mental concomitants occupied with the object, and its result is keeping the mind anchored on that object.

Vitakka and *Vicāra* always go together, but *Vitakka* arises before *Vicāra*. *Vitakka* is cruder than *Vicāra*. It is like the sound of a bell when struck, while *Vicāra* is like the humming sound afterwards.

Joy or Rapture (*Pīti*) has joyfulness as its characteristic. Its function is physically and mentally suffusing, and its result is physical and mental glow. There are five kinds of *Pīti*:

1. Minor Thrill,
2. Momentary or Instantaneous Joy,
3. Showering Joy, like a wave hitting the shore,
4. Uplifting joy,
5. Suffusing joy.

Peaceful Happiness (*Sukha*) eats or digs away physical and mental discomfort. Its characteristic is gladness, its function is increasing its components and its result is generosity.

Pīti is pleasure that arises, *Sukha* is experiencing the pleasure. When the mind has *Pīti*, it also has *Sukha*, but when the mind has *Sukha*, that does not mean that it also has *Pīti*. For example, *Pīti* arises immediately when a man without food travelling in the desert finds an oasis or water. Only when he reaches the shade of the oasis or drinks the water, does *Sukha* arise.

In the Five Aggregates, *Pīti* is categorized as a mental formation (*Sanṅkhāra*), but *Sukha* is a sensation (*Vedanā*).

One-pointed Concentration (*Ekaggatā*) is explained in the scripture of Vibhaṇ, but there is no explanation found in Pāli.

For Equanimity (*Upekkhā*), the characteristic is being neutral, its taste is no concern, its result is no exertion and its proximate cause is the lessening of *Pīti*.

4.2.4 Overcoming the Five Hindrances

In the following quotes, Lord Buddha describes meditating to overcome the Five Hindrances:

Monks, what needs to be done further? A monk in this Norm-Discipline will find a quiet shelter which is a forest, the root of a tree, a mountain, a mountain valley, a cave, a cemetery, a thorn forest, an

open-air area or a heap of straw. He returns from gathering alms and after his meal he sits cross-legged, upright, keeps mindfulness.

If he eliminates covetousness and has a mind without of covetousness, he will purify the mind from covetousness. If he eliminates violence and ill will, he is without thought of ill will and he has compassion, he will purify the mind from ill will. If he eliminates sloth, he is without sloth, contemplates at the light, mindful, he will purify the mind from sloth. If he eliminates restlessness, his mind is not distracted and he is tranquilized, mindful, he will purify the mind from restlessness. If he eliminates doubt, he is free from doubt and he is firm with wholesome states, he will purify the mind from doubt.

A monk contemplates and sees these Five Hindrances which have not been eliminated as a debt, a disease, a prison, slavery, travelling though a remote path, and he contemplates and see these Five Hindrances which are eliminated as being without debt, being without disease, being free from prison, being liberated and being in a secure place.¹

4.2.5 The Four Rūpa-jhānas

In the following quote, Lord Buddha describes the Four *Rūpa-jhānas*:²

A monk eliminates the Five Hindrances which are defilements of the mind that weaken wisdom and

¹ The Pāli Tipiṭaka, Siamrat, book 12, Majjhim-Nikāya Mūlapaṇṇāsa, section 469-474, page 502-507.

² The Pāli Tipiṭaka, Siamrat, book 12, Majjhim-Nikāya Mūlapaṇṇāsa, section 469-474, page 502-507.

he calms his mind from sense-desire and unwholesome states, then he attains the first *Jhāna*. He has Applied Thought (*Vitakka*), Sustained Thought and Joy ...

Again, a monk attains the second *Jhāna* and his inner mind is purified and becomes one-pointed because Applied Thought (*Vitakka*) and Sustained Thought (*Vicāra*) are eliminated. There are only Joy and happiness of concentration ...

Again, a monk who has equanimity and mindfulness consumes happiness with both mind and body. Because Joy is eliminated he attains the third *Jhāna*. The *Phra Ariyas* (Noble Ones) praise those who attain this *Jhāna* as living happily with equanimity and mindfulness ...

Again, a monk who attains the fourth *Jhāna* has no suffering or happiness because Happiness and Suffering are eliminated and his former sorrow is eliminated. There is only equanimity which purifies mindfulness. The pure mind suffuses every part of his whole body like a man whose head is covered by a white cloth. There is no part of his body untouched by the white cloth.

4.2.6 Meditating Through the Four Rūpa-jhānas

When the meditator concentrates the mind to stop still firmly so well that he or she can attain a counterpart sign or *Paṭibhāga-nimitta* deeply seated in both eye and mind, then all Five *Jhāna* Factors will appear together to suppress the Five Hindrances. This is the First *Jhāna*.

When the meditator trains the mind to stop firmly even more still and deeper, the mind lets go of the coarsest factors which are Applied Thought (*Vitakka*) and Sustained Thought (*Vicāra*), only Rapture (*Pīti*), Peaceful Happiness (*Sukha*) and One-pointed Concentration (*Ekaggatā*) remain. This is the Second *Jhāna*.

When the meditator trains the mind to stop more firmly still and it becomes more refined, the mind drops Rapture, and only Peaceful Happiness and One-pointed Concentration remain. This is the Third *Jhāna*.

When the meditator trains the mind to stop still firmly even deeper and more refined, the mind drops Peaceful Happiness, so that only One-pointed Concentration remains and the mind becomes still in Equanimity (*Upekkhā*). This is *Samādhi* or concentration of the Fourth *Jhāna*.

4.2.7 The Fourfold Classification of Rūpa-jhānas

The *Rūpa-jhānas* are categorized in two ways: the fourfold classification and the fivefold classification. The fourfold classification was used by Lord Buddha throughout the Suttas. The fivefold classification appears in the Abhidhamma as a more logical treatment of the Five Hindrances and Five *Jhāna* factors.

1. The First *Jhāna* has five *Jhāna* Factors:

1. Applied Thought or Attention (*Vitakka*),
2. Sustained Thought or Contemplation (*Vicāra*),
3. Joy or Rapture (*Pīti*),
4. Peaceful Happiness (*Sukha*),
5. One-pointed Concentration (*Ekaggatā*).

2. The Second *Jhāna* has three *Jhāna* Factors:

1. Joy or Rapture,
2. Peaceful Happiness,
3. One-pointed Concentration,

Applied Thought or Attention and Sustained Thought are eliminated.

3. The Third *Jhāna* has two *Jhāna* Factors:

1. Peaceful Happiness,
2. One-pointed Concentration.

Joy or Rapture is eliminated.

4. The Fourth *Jhāna* has two *Jhāna* Factors:

1. One-pointed Concentration,
2. Equanimity.

When Joy is eliminated, the mind attains equanimity.

4.2.8 The Fivefold Classification of the Rūpa-jhānas

1. The First *Jhāna* has five *Jhāna* Factors:

1. Applied Thought or Attention (*Vitakka*),
2. Sustained Thought or Contemplation (*Vicāra*),
3. Joy or Rapture (*Pīti*),
4. Peaceful Happiness (*Sukha*),
5. One-pointed Concentration (*Ekaggatā*).

2. The Second *Jhāna* has four *Jhāna* Factors:

1. Sustained Thought or Contemplation (*Vicāra*),
2. Joy or Rapture (*Pīti*),
3. Peaceful Happiness (*Sukha*),
4. One-pointed Concentration (*Ekaggatā*).

Applied Thought or Attention (*Vitakka*) is eliminated.

3. The Third *Jhāna* has three *Jhāna* Factors:

1. Joy or Rapture,
2. Peaceful Happiness,
3. One-pointed Concentration.

Sustained Thought or Contemplation is eliminated.

4. The Fourth *Jhāna* has two *Jhāna* Factors:

1. Peaceful Happiness,
2. One-pointed Concentration.

Joy or Rapture is eliminated.

5. The Fifth *Jhāna* has two *Jhāna* Factors:

1. One-pointed Concentration,
2. Equanimity.

When Happiness is eliminated, the mind attains Equanimity.

4.2.9 Samatha and Vipassanā

In conclusion, *Samatha* Meditation calms and concentrates the mind, controlling the Five Hindrances to make the mind ready for advanced *Vipassanā* Meditation. It constitutes important preliminary preparation for the attainment of advanced Insight Wisdom (*Vipassanāpaññā*) to overcome Ignorance (*Avijjā*), the root of all suffering.

4.3 RIGHT CONCENTRATION FOR WISDOM

Right concentration develops Supra-mundane Knowledge (*Vijjā*) and Wisdom (*Paññā*) Practicing *Samatha-bhāvanā*, training the mind to stop still firmly concentrated to attain the *Jhānas* from the First *Jhāna* to the Fourth *Jhāna* suppresses the Five Hindrances. This is the first step towards the transcendental knowledge that eliminates ignorance (*Avijjā*), the root cause underlying all suffering. It makes the mind clear and ready for the task of developing transcendental knowledge and wisdom to penetrate the Four Noble Truths. This is called Right Concentration (*Sammāsamādhi*), one component of the Noble Eightfold Path.

4.3.1 The Threefold Knowledge

The following are Lord Buddha's descriptions of the Threefold knowledge (*Vijjā*) for which *Jhāna* attainment provides the foundation. These states permit overcoming ignorance and penetrating the Four Noble Truths.³

[*Knowledge of Past Lives (Pubbenivāsānussatiñāṇa)*]

Monks, when his mind is concentrated, purified, clear, without defilement, without mental depravity, gentle, workable, firm and steady, he will direct his mind to *Pubbenivāsānussatiñāṇa* [Knowledge of past lives]. He is recalling where he used to live in the past, one birth, two births, ... many lives which used to be including *Ākāra* [such as appearance, manner countenance, cause, reason, purpose] and *Uddesa* [such as name, parents].

³ The Pāli Tipiṭaka, Siamrat, book 12, Majjhima-Nikāya Mūlapaṇṇāsa, section 475-477, page 414-415.

Just as a man goes from his own house to another, from that house to others and back to his own house again. He recollects that I went from my own house to that house, in that house, how I stood, sat, spoke, became silent, and went from that house to another. Then, I went from that house to others again.

Monks, thus, he recollects his past lives, one birth, two births ... many lives which used to be including Ākāra and Uddesa.

[Knowledge of decease and rebirth of beings (*Cūtūpapātāñāṇa*)]

Monks, when his mind is concentrated, purified, clear, without defilement, without mental depravity, gentle, workable, firm, steady, he will direct his mind to *Cūtūpapātāñāṇa*, he sees beings passing away, being reborn, inferior, refined, good complexion, crude complexion, fortunate, misfortunate with the pure divine eyes which are beyond human eyes ... he understands beings depending on karma.

Just as at a castle on the four-way intersection in the middle of a city. A man with good sight standing on the castle can see humans going to a house, leaving a house, walking, coming, travelling. Like that a monk sees beings being passing away, being reborn, inferior, refined, good complexion, crude complexion, fortunate, misfortunate with the pure divine eyes which are beyond human eyes ... he understands beings depending on Karma.

[Knowledge of Destruction of Mental Intoxications
(*Āsavakkhayañāṇa*)]

Monks, when his mind is concentrated, purified, clear, without defilement, without mental depravity, gentle, workable, firm, steady, he will direct his mind to *Āsavakkhayañāṇa*. He penetrates that this is suffering, this is the cause of suffering, this is the cessation of suffering, this is the path leading to the cessation of suffering. These are mental intoxications (*Āsava*). This is a cause of mental intoxications. This is the cessation of mental intoxications. This is the path leading to the cessation of mental intoxications.

When he penetrates this, his mind is emancipated from *Āsava* of sense-desire, *Āsava* of becoming and from *Āsava* of ignorance. When his mind has been emancipated, there will be the knowledge that this is emancipation. Birth ends. The chaste life is over. The obligation has been done. There is no more obligation.

Just as at mountain pool with pure and limpid water, and a man with good eyes who stands at the edge of the pool of water can see oyster shells, pebbles, tiles and fish which stop or move. He thinks that in the pool of water with pure and limpid water and there are oyster shells, pebbles, tiles and fish which stop or move. This is the same as the monk who penetrates that this is suffering, this is the cause of suffering, ... He will know that birth ends. The chaste life is over. The obligation has been done. There is no more obligation.

With this threefold knowledge, the meditator can overcome ignorance, penetrate the Four Noble Truths completely and attain transcendental wisdom.

4.3.2 The Benefits of Right Concentration

Lord Buddha said the benefits of Right Concentration are:

*Natthi jhānaṃ apaññassa
Natthi paññā ajhāyato
Yamhi jhānañca paññā ca
Sa ve nibbānasantike.*⁴

There is no *Jhāna* for one who is without wisdom and no wisdom for one who is without *Jhāna*. He who has both *Jhāna* and wisdom is, indeed, close to Nirvana.

⁴ The Pāli Tipiṭaka, Siamrat, book 12, Khuddaka-Nikāya, Dhammapada, section 35, page 65.

4.4

SUBJECTS OF MEDITATION

4.4.1 The Nine Subjects of Meditation in the Tipiṭaka

1. Four Foundations of Mindfulness (Satipaṭṭhāna)

1. Contemplation of body (*kāyanupassanā*), is mindfully seeing and contemplating the body in the body again and again - both inside and outside.
2. Contemplation of feelings (*Vedanānupassanā*), is mindfully experiencing and contemplating the feeling in the feeling again and again - both inside and outside.
3. Contemplation of mind (*Cittānupassanā*), is mindfully experiencing and contemplating the mind in the mind again and again - both inside and outside.
4. Contemplation of *Dhamma* (*Dhammānupassanā*), is mindfully penetrating and contemplating the *Dhamma* in the *Dhamma* again and again - both inside and outside.

2. Subjects for Frequent Recollection

(Abhiñhapaccavekkhaṇa)

1. We are subject to growing old. No one can escape it (*Jarādhammatā*).
2. We are subject to pain. No one can escape it (*Byādhidhammatā*).
3. We are subject to death. No one can escape it (*Maraṇadhammatā*).
4. We are destined to be parted from all that we love and hold dear, even from ourselves (*Piyavinābhāvatā*).
5. We are responsible for our actions. We must accept the results. Do good, get good. Do evil, get evil (*Kammassakatā*).

4.4.2 The Forty Subjects of Meditation in Visuddhimagga

1. Ten Kasiṇa Meditation Objects

Four Element Meditation Objects (*Bhūta-kasiṇa*)

- | | |
|------------------------------|--------------------------|
| 1. Earth (<i>Paṭhavī</i>), | 2. Water (<i>Āpo</i>), |
| 3. Fire (<i>Tejo</i>), | 4. Wind (<i>Vāyo</i>), |

Four Color Meditation Objects (*Vaṇṇa-kasiṇa*)

- | | |
|---------------------------|----------------------------|
| 5. Green (<i>Nīla</i>), | 6. Yellow (<i>Pīta</i>), |
| 7. Red (<i>Lohita</i>), | 8. White (<i>Odāta</i>), |

Two Other Meditation Objects

- | | |
|----------------------------|-----------------------------|
| 9. Light (<i>Āloka</i>), | 10. Space (<i>Ākāsa</i>). |
|----------------------------|-----------------------------|

2. Ten Meditations on Corpses (Asubha)

1. A Bloated Corpse (*Uddhumātaka*),
2. A Bluish Discolored Corpse (*Vinīlaka*),
3. A Festering Corpse (*Vipubbaka*),
4. A Cut up Corpse (*Vicchiddaka*),
5. A Gnawed Corpse (*Vikkhā-yitaka*),
6. A Scattered Corpse (*Vikkhittaka*),
7. A Hacked and Scattered Corpse (*Hatavikkhittaka*),
8. A Blood-stained Corpse (*Lohitaka*),
9. A Worm-Infested Corpse (*Puḷuvaka*),
10. A Skeleton (*Aṭṭhika*).

3. Ten Recollections (Anussati)

1. Recollection of Lord Buddha (*Buddhānussati*),
2. Recollection of Dhamma (*Dhammānussati*),
3. Recollection of Sangha (*Saṅghānussati*),

4. Recollection of Morality (*Sīlānussati*),
5. Recollection of Generosity (*Cāgānussati*),
6. Recollection of Deities (*Devatānussati*),
7. Mindfulness of Death (*Maraṇassati*),
8. Mindfulness of the Body and its parts to see that it is ugly, impure and disgusting (*Kāyagatāsati*),
9. Mindfulness of Breathing (*Ānāpānasati*), and
10. Recollection of Nirvana (*Upasamānussati*).

4. Four Divine Abidings (Brahmavihāra)

- | | |
|--------------------------------------|---|
| 1. Loving-Kindness (<i>Mettā</i>) | Love and best wishes for the happiness of all beings, |
| 2. Compassion (<i>Karuṇā</i>) | Sympathy with a desire to help others escape suffering, |
| 3. Sympathetic Joy (<i>Muditā</i>) | Happiness in another's good luck and happiness, |
| 4. Equanimity (<i>Upekkhā</i>) | Neutral feeling - neither happy nor sad - When one has exhausted all means of helping others. |

5. Four Formless Jhānas (Arūpa-jhānas)

1. Infinity of Space (*Ākāśānañcāyatana*),
2. Infinity of Consciousness (*Viññāṇañcāyatana*),
3. Nothingness of Space (*Ākiñcaññāyatana*),
4. Neither Perception nor Non-perception (*Nevasaññānāsaññāyatana*).

6. Contemplation of the Loathsomeness of Food

7. Contemplation on the Four Elements

4.4.3 Meditation Appropriate for Different Temperaments⁵

1. Six Characteristic Temperaments (Carita)

Temperament	Main Characteristic
1. Lustful (<i>Rāga-carita</i>)	Sensual desire,
2. Hating (<i>Dosa-carita</i>)	Hot tempered,
3. Deluded (<i>Moha-carita</i>)	Forgetfulness,
4. Faithful (<i>Saddhā-carita</i>)	Gullibility,
5. Intelligent (<i>Buddhi-carita</i>)	Over-confident, only believes own knowledge,
6. Speculative (<i>Vitakka-carita</i>)	Lack of confidence.

2. Meditation Recommended by Temperament

Temperament	Recommended Meditation
1. Lustful	Meditations on Corpses (<i>Asubha</i>) and Mindfulness of the Body (<i>Kāyagatāsati</i>),
2. Hating	Four Color <i>Kasiṇa</i> & Four Divine Abidings,
3. Deluded and Speculative	Mindfulness on breathing,
4. Faithful	The first six Recollections (<i>Anussati</i>),
5. Intelligent	Mindfulness of Death, Recollection of Nirvana, Contemplation of the Four Elements and Contemplation of the Loathsomeness of Food.

⁵ Meditation Tools, Phra Nāṇavarodom (Pāli level 5), Mahamakut Buddhist University, B.E. 2532, page 9-10.

The meditation practices of Four *Arūpa-jhānas* and Four Element *Kasiṇas* (*Bhūta*) are appropriate for all temperaments. However, it is not recommended to practice Four *Arūpa-jhānas* before the others, because it is more profound and difficult.⁶

4.5 SIGNS, STAGES AND ATTAINMENT

4.5.1 Three Signs⁷

1. The Preliminary Sign (*Parikamma-nimitta*)⁸ signifies Momentary Concentration (*Khanika-samādhi*) and can be attained with all types of meditation.

2. The Learning Sign (*Uggaha-nimitta*)⁹ signifies Access Concentration (*Upacāra-samādhi*) and can be attained with all types of meditation.

3. The Counterpart Sign (*Paṭibhāga-nimitta*)¹⁰ signifies Attainment Concentration (*Appanā-samādhi*) and can be attained with twenty two types of meditation: the Ten *Kasiṇas*, the Ten Meditations on Corpses (*Asubha*), Mindfulness of the Body (*Kāyagatāsati*) and Mindfulness of Breathing (*Ānāpānasati*).

⁶ *Āloka Kasiṇa* (The Light *Kasiṇa*) is also applicable for all. When a meditator attains a learning sign or a counterpart sign (*Uggaha-nimitta* or *Paṭibhāga-nimitta*), he or she will see a bright sphere.

⁷ Meditation Tools, Phra Nāṇavarodom (Pāli level 5), Mahamakut Buddhist University, B.E. 2532, page 9-10.

⁸ The Preliminary Sign (*Parikamma-nimitta*) is mentally constructed such as by visualizing meditation objects or mentally and verbally reciting Lord Buddha's virtues etc.

⁹ The Learning Sign (*Uggaha-nimitta*) is a sign that lasts longer. While opening and closing the eyes, the meditator can recall the sign accurately. The Learning Sign is also called the visualized image.

¹⁰ The Counterpart Sign (*Paṭibhāga-nimitta*) is stable for a long period, fixed in the eye and mind and can be made bigger or smaller.

4.5.2 Three Stages of Meditation¹¹

1. Preliminary Meditation (*Parikamma-bhāvanā*)¹² can be attained with all types of meditation.

2. Proximate Meditation (*Upacāra-bhāvanā*)¹³ can be attained with ten types of meditation: Eight Recollections [excluding Mindfulness of the Body and Mindfulness of Breathing], Contemplation of the Four Element *Kasiṇas* and Contemplation of the Loathsomeness of Food.

3. Attainment Meditation (*Appanā-bhāvanā*)¹⁴ can be reached with thirty types of meditation. These thirty types of meditation can help meditators achieve Attainment Meditation (*Appanā-bhāvanā*) in some form.

Type of Meditation	Helps One Attain
The Ten Meditations on Corpses and Mindfulness of the Body	The First <i>Rūpa-jhāna</i> .
The Ten Meditation Objects (<i>Kasiṇas</i>) Mindfulness of Breathing and the first three Divine Abodes [<i>Mettā</i> , <i>Karuṇā</i> and <i>Muditā</i>]	The Four <i>Rūpa-jhānas</i> .
Equanimity (<i>Upekkhā-brahmavihāra</i>)	The fifth <i>Rūpa-jhāna</i> of the fivefold <i>Jhānas</i> .
The Four Formless <i>Jhānas</i>	Four <i>Arūpa-jhānas</i> .

¹¹ Meditation Tools, Phra Nāṇavarodom, Mahamakut Buddhist University, B.E. 2532, page 9-10.

¹² Preliminary Meditation (*Parikamma-bhāvanā*) is visualizing a sign (*Nimitta*) or mentally reciting Lord Buddha's Virtues etc.

¹³ The Proximate Meditation is attaining the Learning Sign (*Uggaha-nimitta*) due to contemplating a meditation object, as a result the Five Hindrances are calmed.

¹⁴ The Attainment Meditation (*Appanā-bhāvanā*) is attaining *Jhāna* due to developing the Learning Sign.

TABLE 2

Summary of the Five Hindrances and Jhana factors

The Five Hindrances

Hindrance	Definition and Causes
1. Drowsiness (<i>Thīna-middha</i>)	Sleepiness, laziness sloth, torpor, languor, stolidity, Caused by dislike, discontent or aversion (<i>Arati</i>).
2. Doubt (<i>Vicikicchā</i>)	Doubt, perplexity, scepticism, indecision, uncertainty, Caused by lack of contemplation (<i>Ayonisomanasikāra</i>).
3. Ill Will (<i>Byāpāda</i>)	Ill will, hatred, malevolence, aversion, Caused by annoyance, anger, hatred, enmity, repulsion, or repugnance (<i>Paṭigha</i>).
4. Restlessness (<i>Uddhacca-kukkucca</i>)	Restlessness, worry, anxiety, Caused by being unable to stop the mind from mental distraction or anxiety, lack of peace (<i>Cetasoavūpasama</i>).
5. Sensual Desire (<i>Kāma-chanda</i>)	Sensual desire in five sensual objects which consist of sights, sounds, smells, tastes and touch, Caused by lust or craving for beautiful, pleasing perceptions (<i>Subhasaññā</i>).

Jhāna Factors vs Five Hindrances

Jhāna Factor	Eliminates
Applied Thought (<i>Vitakka</i>)	Drowsiness and laziness (<i>Thīna-middha</i>),
Sustained thought (<i>Vicāra</i>)	Doubt (<i>Vicikicchā</i>),
Joy (<i>Pīti</i>)	Ill Will (<i>Byāpāda</i>),
Peaceful Happiness (<i>Sukha</i>)	Restlessness (<i>Uddhacca-kukkucca</i>),
One-pointed (<i>Ekaggatā</i>)	Sensual Desire (<i>Kāmachanda</i>).

Vitakka: applied thought (attention) has the characteristic of directing the mind onto an object, like striking a bell.

Vicāra: sustained thought is keeping the mind anchored with continued pressure on the object, like the ringing of the bell struck.

Jhana Factors (Fourfold Classification)

The First Jhāna	<i>Vitakka</i>	<i>Vicāra</i>	<i>Pīti</i>	<i>Sukha</i>	<i>Ekaggatā</i>
The Second Jhāna			<i>Pīti</i>	<i>Sukha</i>	<i>Ekaggatā</i>
The Third Jhāna				<i>Sukha</i>	<i>Ekaggatā</i>
The Fourth Jhāna				<i>Ekaggatā</i>	<i>Upekkhā</i> (Equanimity)

Jhana Factors (Fivefold Classification)

The First Jhāna	<i>Vitakka</i>	<i>Vicāra</i>	<i>Pīti</i>	<i>Sukha</i>	<i>Ekaggatā</i>
The Second Jhāna		<i>Vicāra</i>	<i>Pīti</i>	<i>Sukha</i>	<i>Ekaggatā</i>
The Third Jhāna			<i>Pīti</i>	<i>Sukha</i>	<i>Ekaggatā</i>
The Fourth Jhāna				<i>Sukha</i>	<i>Upekkhā</i>
The Fifth Jhāna				<i>Ekaggatā</i>	<i>Upekkhā</i>

TABLE 3

Comparison of Signs, Stages of Meditation and Concentration

Three Signs	3 Stages of Meditation	Concentration
<p>The Preliminary Sign (<i>Parikamma-nimitta</i>) is mentally constructed such as by visualizing meditation objects or mentally and verbally reciting Lord Buddha's virtues etc.</p> <p><i>It can be attained with all types of meditation.</i></p>	<p>Preliminary Meditation (<i>Parikamma-bhāvanā</i>) is visualizing a sign or mentally reciting Lord Buddha's Virtues etc.</p> <p><i>It can be attained with all types of meditation.</i></p>	<p>Momentary Concentration (<i>Khanikha-samādhi</i>).</p>
<p>The Learning Sign (<i>Uggaha-nimitta</i>) is a sign that lasts longer. While opening and closing the eyes, the meditator can recall the sign accurately. The Learning Sign is also called the visualized image.</p> <p><i>It can be attained with all types of meditation.</i></p>	<p>Proximate Meditation (<i>Upacāra-bhāvanā</i>) is attaining the Learning Sign due to contemplating a meditation object. As a result the Five Hindrances are calmed.</p> <p><i>It can be attained with 10 types of meditation:</i> <i>Eight Recollections [excluding Mindfulness of the Body and Mindfulness of Breathing], Contemplation of the Four Element Kasiṇas and Contemplation of the Loathsomeness of Food.</i></p>	<p>Access Concentration (<i>Upacāra-samādhi</i>).</p>
<p>The Counterpart Sign (<i>Patibhāga-nimitta</i>) is stable for a long period, fixed in the eye and mind and can be made bigger or smaller.</p> <p><i>It can be attained with 22 types of meditation: the Ten Kasiṇas, the Ten Meditations on Corpses (Asubha), Mindfulness of the Body (Kāyagatāsati) and Mindfulness of Breathing (Ānāpānasati).</i></p>	<p>Attainment Meditation (<i>Appanā-bhāvanā</i>) is attaining <i>Jhāna</i> due to developing the Learning Sign.</p> <p><i>It can be attained with 30 types of meditation: the Ten Meditations on Corpses, the Ten Meditation Objects (Kasiṇas), Mindfulness of the Body, Mindfulness of Breathing, the four Divine Abodes and the Four Formless Jhānas.</i></p>	<p>Attainment Concentration (<i>Appanā-samādhi</i>).</p>

4.5.3 Types of Meditative Attainment

Meditative Attainment (*Jhānasamāpatti*) is of two types:

Rūpa-jhāna Attainment

1. The First *Jhāna*,
2. The Second *Jhāna*,
3. The Third *Jhāna*,
4. The Fourth *Jhāna*.

Arūpa-jhāna (Formless Absorption) Attainment

1. Infinity of Space,
2. Infinity of Consciousness,
3. Nothingness of Space,
4. Neither Perception nor Non-perception.

Together, the four *Rūpa-jhānas* and four *Arūpa-jhānas* are called the Eight Meditative Attainments (*Samāpatti*). The Eight Meditative Attainments are not reserved only for Buddhists, they can be attained by anyone, but others usually do not use them as a way for ending suffering as in Buddhism.

There are two levels of Meditative Attainment (*Samāpatti*): Attainment of Fruition (*Phalasamāpatti*) and Attainment of Extinction (*Nirodha-Samāpatti*). Attainment of Fruition is available to all Noble Ones. Attainment of extinction is available only to a Non-returner (*Anāgāmi*) or Perfected One (*Arahant*) who has attained all Eight Meditative Attainments.

Jhāna and *Samāpatti* have the same meaning but are different terms because *Jhāna* can be reached temporarily by someone who practices well, while *Samāpatti* means lasting attainment. If *Saññāvedayitanirodha* (extinguishing perception and sensation) is added to the Eight Meditative Attainments, these nine are called Attainment of the Successive Abodes (*Anupubbavīhārasamāpatti*). The successive steps in attainment of extinction of perception and feeling (*Saññāvedayitanirodha*) are:

When one attains ...	The following is extinguished:
1. The First <i>Jhāna</i>	Sensual perception (<i>Kamā Saññā</i>),
2. The Second <i>Jhāna</i>	Applied thought (<i>Vitakko</i>) and sustained thought (<i>Vicāra</i>),
3. The Third <i>Jhāna</i>	Joy or Rapture (<i>Pīti</i>),
4. The Fourth <i>Jhāna</i>	Breathing in and out,
5. The Sphere of Infinity of Space	Perception of form (<i>Rūpasaññā</i>),
6. The Sphere of Infinity of Consciousness	Perception in the Sphere of Infinity of Space
7. The Sphere of Nothingness of Space	Perception in the Sphere of Infinity of Consciousness,
8. The Sphere of Neither Perception nor Non-perception	Perception in the Sphere of Nothingness of Space,
9. Extinction of Perception	Perception and sensation.

4.5.4 Expertise Skill and Fluency

The meditator who has attained a *Jhāna* such as the First *Jhāna*, will not advance to the next one if he or she does not practice to become fluent. This is called *Vasī*. It has five components:

Skill in ...

1. Recalling *Jhāna* (*Āvajjanavasī*),
2. Entering *Jhāna* (*Samāpajjanavasī*),
3. Stabilizing *Jhāna* (*Adhiṭṭhānavasī*),
4. Exiting *Jhāna* (*Vuṭṭhānavasī*),
5. Contemplating *Jhāna* (*Paccavakkhaṇavasī*).

4.5.5 Causes for Degeneration of Jhāna

1. Distraction (*Kilesasamuddācārena*), the mind becomes distracted by defilements,
2. Discomfort (*Asappāya Kiriyyāya*), for example, being unable to handle mental and physical suffering,
3. Neglect (*Ananuyogena*), lack of constant practice.



PART II

TRAINING IN HIGHER MENTALITY

ADHICITTA-SIKKHĀ

5

TEN KASINA MEDITATION OBJECTS

KASĪṆA

Chapter Outline

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5.1.1 Earth Kasīṇa

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5.1.3 Fire Kasīṇa

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5.2.2 Yellow Kasīṇa

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5.3.2 Space Kasīṇa

5.4 Kasīṇa Magical Powers *p.121*

5.1 FOUR ELEMENT MEDITATION OBJECTS

5.1.1 The Earth *Kasiṇa* (Paṭhavī)

The method of meditating using the Earth *Kasiṇa* can be readily understood by one with previous experience from a past life. He or she might just see a farm or rice paddy field and the Learning Sign (*Uggahanimitta*) would arise easily. Those who do not have such merit must create a *Kasiṇa*.

1. Making the Earth *Kasiṇa*

There are two ways of making an Earth Element *Kasiṇa*: movable and fixed in position.

Movable Kasiṇa

For the first method, find an old piece of cloth, leather or an old mat then tie the corners of the material to each of four sticks driven into the ground. Then, find some pure mud, if there are any rocks or leaves in the mud, they should be removed. The mud should be of one color and the color should be like “the color of dawn”. Roll the mud into a round ball and place it on the piece of material. Mold the mud until it becomes one piece with one color. Make it into a smooth round shape with a neat edge flattened out on the prepared material. The diameter should be the distance between the tip of the thumb and the tip of the forefinger when they are spread out plus the width of four fingers [6-7 in. or 15-17 cm.].

Fixed Kasiṇa

Pound many stakes into the ground close together at the bottom and open wide at the top like a lotus leaf [cone shape]. Weave a net of string like a spider’s web and tie it to support the stakes. If there is not enough dawn-colored mud, fill the bottom with some other color and finish off the top with the clean dawn-colored mud. The *Kasiṇa* must be round. The diameter

at the top should be the distance from the tip of the thumb to the tip of the forefinger when spread out plus the width of four fingers, as in the first method.

2. Meditating with the Earth Kasiṇa

The meditator should sit on a cushion or platform raised the distance between the tip of the thumb and the tip of the forefinger when spread out plus the width of four fingers or in a position comfortable for seeing the *Kasiṇa*. If one sits too high, he or she will have to look down and over time this might cause strain to the neck, and if one sits lower, it will be difficult to see the *Kasiṇa*. It is important that the approximate distance from the *Kasiṇa* should be two times the length of the forearm plus the distance between the tip of the thumb and the tip of the forefinger spread out [2 - 2.5ft. or 60-80 cm.]. If one sits too close, he or she might see the defects in the *Kasiṇa* and the mind would not become concentrated.

This is just one example, there are many ways to make an Earth *Kasiṇa*. Another example, one could make an Earth *Kasiṇa* in a three-dimensional shape such as the round shape of a sphere. As mentioned before, some can just see a piece of plowed mud or threshed rice and take that as a *Nimitta*.

When one has prepared everything and is ready to meditate, it is recommended to take a shower and scrub the body in order to be comfortable, relaxed and eliminate everything which disturbs the mind. Contemplate the negative consequences of lust and sensual desire, see it as the cause of suffering and make oneself love and have faith in the *Kasiṇa*. Think ‘I will attain Nirvana by using this earth *Kasiṇa*,’ then, close the eyes and recite, ‘*Paṭhavī, Paṭhavī, Paṭhavī* or earth, earth, earth.’

Whenever this initial *Nimitta* disappears, the meditator can open his or her eyes and stare at it until he or she can remember it again. Then, close the eyes and meditate over and over, 100 times, 1,000 times or more. Soon he or she will attain the Learning Sign (*Uggaha-nimitta*).

When the Learning Sign arises, keep maintaining it. Soon, one will be able to continue onto the Counterpart Sign or *Paṭibhāga-nimitta*. When one attains the Counterpart Sign, it means he has succeeded in reaching the First *Jhāna*. Continue doing the same procedure until reaching the Fourth or the Fifth *Jhāna*.

Please note that for this Earth *Kasiṇa*, the Learning Sign will appear with the cracks, blemishes and flaws of the *Kasiṇa*, but the Counterpart Sign will appear one hundred to a thousand times purer and clearer than that of the Learning Sign, like a crystal lens coming out of a bag or like an oyster shell which has been well polished or like the moon coming out from behind a cloud.

5.1.2 The Water *Kasiṇa* (Āpo)

Various methods for making and using the Water *Kasiṇa* are similar to those for the Earth *Kasiṇa*, so only that which is different will be explained. One who has made merit in a past life regarding this *Kasiṇa* will be able to attain the Learning Sign easily when he or she sees water in the sea, in a pond or in a well.

Those without such previous merit will need to use a container such as a bowl filled with clean, clear, colorless water and find a quiet place to sit and meditate. The meditator sits and looks at the water alternating looking with the eyes open and visualizing with the eyes closed, while reciting ‘*Āpo, Āpo, Āpo* or water, water, water’ over and over until the Learning Sign is attained.

For this Water *Kasiṇa*, the Counterpart Sign (*Paṭibhāga-nimitta*) will appear like a crystal clear sphere standing still or like a crystal palm fan in the air.

5.1.3 The Fire Kasiṇa (Tejo)

One who has past merit with the Fire *Kasiṇa* can easily attain the Learning Sign (*Uggaha-nimitta*) just from seeing a fire such as a forest fire, fire in an oven, the fire in a lamp or a fire people have lit.

Others must gather hard firewood that will burn a long time without going out and will not be smoky [If the fire goes out quickly, one will have to waste time adding wood and smoke would disturb the meditator]. To make a *Kasiṇa*, light the fire, then place a thick mat or piece of leather which can withstand the fire between yourself and the fire for protection from the heat. Make a hole in the center about four inches wide. Contemplate the fire as seen through this hole.

An oil lamp or candle can also be used. One disadvantage is that the wind can easily extinguish the flame. One must find a place protected from the wind, such as a closed room or cave. Another disadvantage is that the lamp or candle could fall while the eyes are closed and be dangerous. Make sure everything is safe before using an oil lamp or candle.

The advantages of an oil lamp or candle are that they are more convenient than finding wood and building a fire and there is no need for the protecting mat or piece of leather, it is also not as hot as sitting by a fire. The meditator can just light the lamp or candle, stare at the flame, and mentally recite ‘*Tejo, Tejo, Tejo* or *Fire, Fire, Fire.*’

In this Fire *Kasiṇa*, the Learning Sign appears like a spark from a wood fire falling to earth or if the meditator is staring at a fire that he or she did not light, it may appear as burned wood, charcoal, or smoke within the *Nimitta*. But when the Counterpart Sign is attained, it will stand still like a red cloth hung up or a golden palm fan or golden pillar.

5.1.4 The Wind Kasiṇa (Vāyo)

A meditator observes the leaves on the topmost branches of a tree, seeing how they are moved back and forth by the wind, or one can observe the hair of a person being blown by the wind. These can be taken as *Nimitta*, or one can observe the wind blowing against one's own body. In any case, the meditator contemplates wind and recites 'Vāyo, Vāyo, Vāyo or Wind, Wind, Wind.'

For this *Kasiṇa*, the Learning Sign will appear as a moving *Nimitta* like the steam rising from boiling rice (*Pāyāsa*). The Counterpart Sign appears as a sphere standing still.

5.2

FOUR COLOR MEDITATION OBJECTS

5.2.1 The Green Kasiṇa (Nīla)

The Green *Kasiṇa* can be anything which is green in color. One with past merit can readily attain the Learning Sign by just seeing a clump of flowers, plant clippings by an altar, green cloth or green crystal. Others must create a green *Kasiṇa* by collecting green flowers such as green Lotus or Jasmine and arranging them in a vase with the tops even with the rim. Select only flowers of pure petal, no stamen, pistils, stems or leaves.

Another way is to take pieces of green cloth and roll them up to fill a basket so that all the tops are even. Alternatively, stretch green cloth over a basket and tie it down like the head of the drum. The meditator can also color a piece of paper or cloth green, make it round and tack it to the wall. In any case, the meditator stares at the green color, reciting 'Nīla, Nīla, Nīla or Green, Green, Green.' For the Green *Kasiṇa*, the Learning Sign will show the blemishes of the *Kasiṇa* such as stamen and the gap between petals, but the Counterpart Sign will be free of such faults. It might appear as a green crystal palm fan in clear daylight.

5.2.2 The Yellow Kasiṇa (Pīta)

The meditator practicing with the Yellow (*Pīta*) *Kasiṇa* can use any yellow object such as a bunch of yellow flowers, a piece of yellow cloth or anything naturally yellow. A person with past merit can readily attain the Learning Sign by seeing a group of blooming flowers, yellow cloth, or some other yellow object. Others must create a *Kasiṇa*. One can use yellow Jasmine, yellow cloth or anything naturally yellow. The meditator stares at the yellow and recites ‘*Pīta, Pīta, Pīta* or *Yellow, Yellow, Yellow.*’ Other details are as already explained for the Earth *Kasiṇa*.

5.2.3 The Red Kasiṇa (Lohita)

A meditator with merit from past lives can readily attain the Learning Sign when seeing a clump of red objects, a red flower such as a single rose or a naturally red object such as red cloth or red crystal. Others must create a *Kasiṇa* by using flowers such as red flowers, red cloth or some naturally red objects. The meditator then sits staring at the *Kasiṇa*, reciting ‘*Lohita, Lohita, Lohita* or *Red, Red, Red*’ until the Learning Sign is attained. Others details are as already explained for the Green *Kasiṇa*.

5.2.4 The White Kasiṇa (Odāta)

A meditator with merit from past lives can easily attain the Learning Sign by just seeing a white flower such as Jasmine or Lotus, or a piece of white cloth or any other naturally white object. One might also use a round object of silver or tin or even the moon as a *Kasiṇa*. Others must construct a *Kasiṇa*. They may collect white flowers, or use white cloth or naturally white objects as previously described. Then, one stares at the *Kasiṇa* repeating ‘*Odāta, Odāta, Odāta* or *White, White, White,*’ over and over, 100 to 1,000 times or more, until the Learning Sign arises.

5.3 OTHER MEDITATION OBJECTS

5.3.1 The Light *Kasiṇa* (*Āloka*)

A meditator with merit from past lives can readily attain the Learning Sign by simply seeing sunlight or moonlight hit the ground or passing through a hole in a wall or seeing light through a hole in the ceiling or through the leaves of the trees. Others must construct a *Kasiṇa*. Use the light from a candle or oil lamp inside a pot resting on its side. Cover the opening of the pot with cloth and make a hole in the cloth to let the light out. Turn the pot to face the wall, so there will be a circle of light on the wall. If the pot is not covered, the sphere of light will be too large. This will cause one's vision to blur. The circle from a lamp will last longer than sunlight or moonlight. When all is set, the meditator stares at the circle of light and recites '*Āloka, Āloka, Āloka* or *Light, Light, Light*.' For this *Kasiṇa*, the Learning Sign is like a light circle on the ground or wall. The Counterpart Sign is like a three-dimensional round sphere or bright crystal ball.

5.3.2 The Space *Kasiṇa* (*Akāsa*)

The *Ākāsa Kasiṇa* is also called the *Paricchinnākāsa Kasiṇa* or Delimited, Excited Space *Kasiṇa*. The *Kasiṇa* is staring at the emptiness of a hole, not the emptiness of the whole sky. One stares at the empty space in a hole in a wall or partition between curtains.

A meditator with merit from previous lives can readily attain the Learning Sign from just seeing an empty hole in a wall or a window. Others must create a *Kasiṇa* by making a hole in the roof of a tent or in a piece of leather or mat. The width of the hole should be the distance between the tip of the thumb and tip of the forefinger when spread out, plus the width of four fingers [6-7 in. or 15-17 cm.]. The meditator stares at the *Kasiṇa* and recites '*Ākāsa, Ākāsa, Ākāsa* or *Space, Space, Space*,' until the Learning

Sign (*Uggaha-nimitta*) arises. In this *Kasiṇa*, the Learning Sign is like the hole one has made, if the hole is square, the Learning Sign will be square. The Counterpart Sign is like a bright sphere of the hole. Other details are similar to the earth *Kasiṇa*.

5.4

BENEFITS: KASIṆA MAGICAL POWERS

When the meditator practices until becoming skillful, each of these ten *Kasiṇa* results in different magical powers. Here are some examples:

Earth *Kasiṇa* (*Paṭhavī*) attainment can yield the power to make copies of oneself or the ability to move the ground into the air or into the ocean and walk on it and one can stand or sit in the air or on the water.

Water *Kasiṇa* (*Āpo*) attainment can result in the power to travel up and down through the ground, to create rain, or to conjure up a barrier to stop the flow of water in a river or sea.

Fire *Kasiṇa* (*Tejo*) attainment can give the abilities to spray smoke and fire from the body, conjure up a rain of fire, shoot out a stream of fire, burn up specific things, make light to see invisible things, or to burn oneself up with fire to complete the extinction of all passions (*Parinibbāna*).

Wind *Kasiṇa* (*Vāyo*) attainment can bring the ability to travel as fast as a storm or to create wind and cause a downpour.

Green *Kasiṇa* (*Nīla*) attainment can produce the ability to conjure up green images or make it dark or bright.

Yellow *Kasiṇa* (*Pīta*) attainments can cause the ability to conjure up yellow images or fulfill the wish that things become gold.

Red *Kasiṇa* (*Lohita*) attainment can give rise to the ability to conjure up red images.

White *Kasiṇa* (*Odāta*) attainment can bring about the ability to conjure up white images, eliminate Drowsiness (*Thīna-middha*), illuminate the darkness, or make light to see things with the celestial eyes.

Light *Kasiṇa* (*Āloka*) attainment can lead to the ability to make oneself transparent, eliminate Drowsiness (*Thīna-middha*), illuminate the darkness, or make light to see things with the celestial eyes.

Space *Kasiṇa* (*Ākāsa*) attainment can create the ability to make secret things public, to conjure up a hole in solid things such as down into land or through a mountain, or to walk through a solid wall.

A light blue background featuring concentric ripples in water, centered around a point that looks like a drop has just fallen.

PART II

TRAINING IN HIGHER MENTALITY

ADHICITTA-SIKKHĀ

6

TEN MEDITATION ON CORPSES

ASUBHA

Chapter Outline

- 6.1 Ten Types of Corpses *p.124*
- 6.2 The Method of an Ancient Master *p.125*
- 6.3 Six Features to Examine *p.126*
- 6.4 Five Additional Features *p.127*
- 6.5 Anticipated Benefits *p.128*
- 6.6 Warnings *p.128*

6.1 TEN TYPES OF CORPSES

There are ten types of corpses to be contemplated.

1. **A Bloated Corpse** (*Uddhumātaka*) is a swollen corpse shortly after the day of death. When a person dies their body begins to decay and this decay causes the bloating of the body due to internal gasses.
2. **A Bluish Corpse** (*Vinīlaka*) refers to the bluish-green tint the skin gets after death. The skin of the corpse turns different colors such as blue, black or purple. Usually, the body will turn green.
3. **A Festering Corpse** (*Vipubbaka*) is when the corpse becomes pus-filled.
4. **A Split up or Cut Up Corpse** (*Vicchiddaka*) is a corpse which has been dissected or cut into two pieces.
5. **A Gnawed Corpse** (*Vikkhāyitaka*) is a corpse whose parts have been eaten by wild animals such as dogs or vultures.
6. **A Scattered or Mangled Corpse** (*Vikkhittaka*) is a corpse whose parts have become separated from the body and are lying in different places.
7. **A Hacked and Scattered Corpse** (*Hatavikkhittaka*) is a corpse which has been cut up or chopped apart.
8. **A Blood Stained or Bleeding Corpse** (*Lohitaka*) is a corpse which is covered with blood or one which still has blood issuing from the body.
9. **A Worm Infested Corpse** (*Puḷuvaka*) is a corpse which is full of worms eating the flesh.

10. **A Skeleton** (*Atthika*) is a corpse which is only bones. For this meditation, the meditator might need only a piece of bone as the object of meditation.

At the present time it is difficult to find a corpse because there are no longer charnel grounds for disposing of bodies as in the time of Lord Buddha. One might go to a hospital or morgue or funeral temple, or use a picture of a corpse for meditation.

6.2

THE METHOD OF AN ANCIENT MEDITATION MASTER

If you have the opportunity to meditate on a corpse like those listed above, you should know something of the method recommended by an ancient meditation master.

1. First, ascertain what type of corpse it is, male or female and fresh or decomposed. A female corpse is not proper for a monk to use unless it is too decayed to tell it's gender. Also, in the wild, if the corpse is not yet decayed, the meditator must be careful of wild animals such as tigers which may wish to eat the corpse and therefore endanger you.
2. If you go to a charnel ground seeking a corpse for meditation, inform a senior monk so that if something bad happens, he can send someone to help or if someone gossips about you, he can be your witness.
3. Remember the way one came to know the way back. There might be danger from wild animals as well as danger to a monk's celibacy such as females bathing nearby.
4. At the charnel ground, look around the corpse carefully. Note the entrance to the temple and landmarks such as trees, because in the dark, you might mistake such things for ghosts and because you must know the right direction to go home.

5. Do not stand either downwind of the corpse or upwind of the corpse. If you stand downwind, you may not be able to stand the smell of the corpse blowing towards you. If you stand upwind, wild animals coming to eat the corpse might smell it and attack you.
6. Find a suitable spot to stand and meditate. Do not stand too far away from the corpse because you might not be able to see well. And, do not stand too close as this might cause fear. Do not stand at the head or at the feet of the corpse because you would not see the corpse well, stand to one side where you get a good view and can meditate easily.

6.3

SIX FEATURES TO EXAMINE

1. **Skin Color:** Determine the skin color of the corpse as white, black or mixed.
2. **Age:** Do not examine the gender of the corpse, but determine the relative age of the corpse as young, middle age or old age.
3. **Shape and Bloating:** Note the shape of various parts of the corpse, especially bloated parts. Note that the shape of the neck, the head, the legs, which are swollen.
4. **Upper and Lower:** The corpse has two sectors, the upper sector is from the navel up and the lower sector is from the navel down. Note in which sector you are standing to meditate.
5. **Body Position:** Determine where the two hands of the corpse are, where the legs are, where the head is, and where the stomach is.

6. **Body Parts:** Examine the whole body piece by piece starting from the bottom of the feet to the hair on the head, then from top to bottom and widthwise from skin to skin. Contemplate the thirty-two parts of the body as impure. Note the parts corresponding to hands, feet, head and body which are bloated or distorted.

6.4 FIVE ADDITIONAL FEATURES

If by examining the previous six features, one does not attain the Counterpart Sign, try examining these five additional features:

1. **Joints:** Examine all the joints in the body. The arms have three joints: the wrists, the elbows and the shoulders. The legs also have three joints: the ankles, the knees and the hips. The neck is the joint which connects the head to the spine, and the spine connects to the hips.
2. **Gaps:** Examine the gaps such as between the fingers, the toes, the stomach, the ears, the mouth and the nose.
3. **Curves:** Examine the curves such as the eyeball, inside the mouth, inside the throat, and other curves of the body.
4. **Bulges:** Study the bulges of the body such as the knees, the chest or the forehead.
5. **The Body as a whole:** Examine the whole corpse from the top of the head to the bottom of the feet. Focus on whichever part comes clearest to mind. Then, mentally recite over and over ‘swollen corpse’ or ‘*Uddhumātakak.*’

6.5 ANTICIPATED BENEFITS

Meditation on corpses well developed with the proper method, can be a powerful aid in controlling and diminishing lust and deluded misbehavior. In addition, meditating on a corpse, bones or a picture of a corpse which may be more attainable, or even just thinking often of such a picture that one has seen in the past may become a sign (*Nimitta*) leading to the Counterpart Sign and concentration at the first *Jhāna* level, overcoming the Five Hindrances. When the Five Hindrances are calmed, the condition of the mind will become gentle, workable and ready for insight meditation (*Vipassanā*). Even if the meditator does not reach the first *Jhāna*, sensual lust for the opposite sex will be calmed. This method is very compatible with contemplation of the thirty two parts of the body as impure (*Kāya-gatāsati*).

6.6 WARNINGS

Meditators who repeat this meditation often might become tired of their own bodies and the bodies of others because of seeing their true ugliness and insubstantiality [their Three Characteristics: impermanence, suffering and non-self]. This could cause one to consider committing suicide. A story related in a *Pārājika*, number three of the *Vinayapiṭaka*, tells of such an event.

If you feel tired of the body, do not commit suicide. This is one of the emotions of Wisdom (*Nibbidāñāṇa*). Lord Buddha has said, “*Nibbindam Virajjati* which means being disgusted and fed up with the body naturally leads to disentangling and relieving sexual desire.” Lord Buddha also said, *Virāgā Vimuccati* which means, “freedom from sexual desire leads to enlightenment.” [See the Anattalakkhana Sutta.]

Lord Buddha also often said:

All conditioned things are impermanent. When one sees this with wisdom, one becomes weary of suffering. This is the path to purity.

All conditioned things are suffering. When one sees this with wisdom, one becomes weary of suffering. This is the path to purity.

All phenomena are non-self. When one sees this with wisdom, one becomes weary of suffering. This is the path to purity.¹⁵

If a feeling of weariness arises, the meditator should contemplate all compound things as impermanent, with suffering, and as insubstantial non-self. The mind will be freed [especially from lust] and sensual desire will be calmed dramatically.

Another warning is that if a corpse has just died and is clean, it might look like it is just sleeping, so if a meditator is able to view the genital organs, a corpse of the opposite sex is not recommended.

¹⁵ The Word of Doctrine (Dhammapada), Translated by K.R. Norman, The Pāli Text Society Oxford 2004, page 41.





PART II

TRAINING IN HIGHER MENTALITY

ADHICITTA-SIKKHĀ

7

TEN RECOLLECTIONS

ANUSSATI

Chapter Outline

- 7.1 Recollection of Lord Buddha's Virtues *p.133*
- 7.2 Recollection of the Dhamma *p.148*
- 7.3 Recollection of the Saṅgha *p.152*
- 7.4 Recollection of the Virtues of Morality *p.157*
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- 7.6 Recollection of Deities *p.159*
- 7.7 Mindfulness of Death *p.161*
- 7.8 Mindfulness of the Body *p.169*
- 7.9 Mindfulness of Breathing *p.204*
- 7.10 Recollection of Nirvana or Peace *p.216*

Mindfulness is called *Anusati* because it is constantly recalled. Another meaning is for one who ordains with faith is constantly recalling that faith. Overall, recollection of virtues which calms the mind and strengthens faith is called *Anusati*. There are ten types of *Anusati*.

The first six recollections are clearly achieved only by the Noble Ones because the virtues of Lord Buddha, the Dhamma and the Sangha are always with those Noble Ones who possess the virtue of *Sīla* such as untorn *Sīla*, generosity without stain or miserliness and the other virtues such as faith and the virtues of great celestial beings.

In the Mahānāma Sutta, Lord Buddha answered Mahānāma's question that these Six Recollections are the States that Stream-Enterers (*Sotāpanna*) live with.

In the Gedha Sutta, Lord Buddha taught these Six Recollections only to the Noble Ones with the purpose of calming their minds for the attainment of higher virtues, "Monks, the Noble Ones in this religion, always contemplate the Tathāgata, *Itipi So Bhagavā* ... Their minds will be liberated from *Gedha*. Monks, *Gedha* is the name of Five Sensual Objects [visible objects, sounds, smells, tastes and tangible objects]. If monks in this religion develop the *Buddhānussati-jhāna* as a meditation object, they can reach purification."

In Aekādasakanipata, Lord Buddha said that the Six Recollections are only for the Noble Disciples, "Mahānāma, only one with faith will achieve these Six Recollections ... Ones with effort, stable mindfulness, concentration and wisdom will achieve those Six Recollections ... Mahānāma, you have to possess these Five Dhammas and then develop these Six Recollections by contemplating the Tathāgata, *Itipi So Bhagavā* ..."

However, ordinary persons with pure *Sīla* should also practice these Six Recollections because when they diligently contemplate virtues such as Buddha's, their mind will become calmed from the Five Hindrances. As a result, the mind becomes ready for *Vipassanā* Meditation and is able to attain arahantship.

7.1 RECOLLECTION OF THE BUDDHA'S VIRTUES

Recollection of the Buddha's Virtues (*Buddhānussati*) means sustained contemplation of the nine virtues of Lord Buddha. Here is how to practice. The meditator who has strong faith in Lord Buddha might choose to begin by recalling Lord Buddha's virtues as the first meditation. Find a quiet place with proper seclusion and repeatedly recall the nine virtues of Lord Buddha. These virtues are:

- | | |
|---|---|
| 1. <i>Itipi Arahāṃ</i> | Lord Buddha is Saintly pure, |
| 2. <i>Itipi Sammāsambuddho</i> | Lord Buddha is fully
self-enlightened, |
| 3. <i>Itipi Vijjācaraṇa-sampanno</i> | Lord Buddha is perfect in
knowledge and conduct, |
| 4. <i>Itipi Sugato</i> | Lord Buddha is well-gone, |
| 5. <i>Itipi Lokavidū</i> | Lord Buddha is the knower of worlds, |
| 6. <i>Itipi Anuttaro
Purisadammasārathi</i> | Lord Buddha is the unexcelled
trainer of capable beings, |
| 7. <i>Itipi Satthā Devamanussānaṃ</i> | Lord Buddha is the teacher of
devas and men, |
| 8. <i>Itipi Buddhō</i> | Lord Buddha is fully awakened, |
| 9. <i>Itipi Bhagavā</i> | Lord Buddha is the exalted sage. |

One constantly repeats *Itipi Arahāṃ*, Lord Buddha is Saintly pure, *Itipi Sammāsambuddho*, Lord Buddha is fully self-enlightened and so on until *Itipi Bhagavā*, Lord Buddha is the exalted sage. When the meditator can remember the meaning of each item, he or she may just recite the Pāli words.

7.1.1 Lord Buddha is Saintly Pure (*Arahant*)

Lord Buddha is *Arahant* for five reasons: (1) Lord Buddha is free from all defilements, (2) Lord Buddha is the victor over all enemies [the defilements], (3) Lord Buddha has broken the wheel of life [The cycle of rebirth], (4) Lord Buddha is worthy of gifts [such as the Four Requisites of food, clothing, shelter and medicine], (5) Lord Buddha has never committed an unwholesome act in secret.

1. Lord Buddha is Free from all Defilements

Lord Buddha is far from defilements (*Kilesa*) because He eliminated all past defilements and negative tendencies using the Noble Eight-fold Path.

The Buddha does not have any defilements or evil.
He is the refuge of the world, far from defilements
and evil. Thus, He is called *Arahant*

2. Lord Buddha is the Victor over all Enemies

The enemies are the defilements (*Kilesa*) that Lord Buddha eliminated completely using the Noble Path. Thus, Lord Buddha is called *Arahant* as the victor over all enemies.

Lord Buddha is the refuge of the world, having completely eliminated all enemies such as lust with the weapon of wisdom. Thus, Lord Buddha is given the name *Arahant*.

3. Lord Buddha has Broken the Wheel of Life

The Wheel of Life has an axle of Ignorance (*Avijjā*) and Craving for Existence (*Bhavataṇhā*), spokes of Karmic Formations (*Abhisankhāramāra*), a wheel of decay and death and a drivetrain of Mental Intoxication (*Āsava*). This Wheel is in the body as a sphere of existence (*Bhava*) running infinitely without beginning or end.

Lord Buddha stands on the ground of *Sīla* (Morality) with two feet of *Viriya* (Effort). At the Bodhi tree, He holds the axe of *Bodhiñāṇa* (Enlightenment) and completely destroys the Wheel of Life. Thus, Lord Buddha is called *Araham*, He, indeed, has broken the Wheel of Life.

Because Lord Buddha, the refuge of the world, has completely destroyed all spokes of the Wheel of Life with the sword of *Ñāṇa* (knowledge), Lord Buddha has been given the name *Araham*.

4. Lord Buddha is Worthy of Gifts

Lord Buddha is worthy of offerings such as the yellow robe (*Cīvara*) and worthy of the highest reverence. He is the incomparable field for world beings to make merit by giving Him gifts. Thus, when a Buddha appears in this world, both angels and humans will not worship anyone else. The King of Paranimmitavasavattī Heaven paid homage to Lord Buddha with a crystal cluster as large as Mount Sumeru, and other angels and humans such as King Bimbisaro and King Kosara paid Lord Buddha their highest homage.

Even after the great decease (*Parinibbāna*) of Lord Buddha, the Great King, Asoka donated 960 million Rupees to build 84,000 temples to revere Lord Buddha all across *Jambudipo*. Thus, Lord Buddha is called *Araham*. Lord Buddha is, indeed, worthy of gifts.

5. Lord Buddha never Committed an Unwholesome Act in Secret

Fools who think they are good persons will still commit unwholesome acts in secret to avoid spoiling their reputation. Lord Buddha, however, never committed such unwholesome acts at any time or any place. Thus, Lord Buddha is called *Araham*.

Lord Buddha never committed any unwholesome act in secret. He was always steadfast. Thus, Lord Buddha is named *Arahant*.

7.1.2 Lord Buddha is Fully Self-Enlightened (*Sammāsambuddho*)

Lord Buddha is called *Sammāsambuddho* because He is fully self-enlightened. Lord Buddha is self-enlightened in all Dhamma which should be known with the highest wisdom, all Dhamma which should be determined, all Dhamma which should be avoided, all Dhamma which should be penetrated and all Dhamma which should be developed.

Lord Buddha said:

What should be known with the highest wisdom the Tathāgata has already known with the highest wisdom. What should be avoided and what should be penetrated the Tathāgata has already penetrated. What should be developed the Tathāgata has already developed. Thus, Brāhmins, the Tathāgata is the ‘Buddha,’ the Enlightened One.¹⁶

Thus, Lord Buddha is given the name *Sammāsambuddho*. He is the fully Self-Enlightened One who discovered all the Truth.

7.1.3 Lord Buddha is Perfect in Knowledge and Conduct (*Vijjācaraṇasampanno*)

Lord Buddha is called *Vijjācaraṇa-sampanno* because He is perfect in both knowledge and conduct. Perfect in knowledge means Lord Buddha has attained both the Threefold (*Vijjā 3*) and the Eightfold Transcendent Knowledge (*Vijjā 8*).

¹⁶ The Pāli Tipiṭaka, Siamrat, book 25, Khuddaka-Nikāya Suttanipāṭa, page 444.

The Threefold Transcendent Knowledge consists of:

1. Reminiscence of past lives (*Pubbenivāsānussatiñāṇa*),
2. Knowledge of the decease and rebirth of all beings (*Cutūpapātāñāṇa*),
3. Knowledge of how to destroy mental intoxicants (*Āsavakkhayañāṇa*).

The Eightfold Transcendent Knowledge consists of:

1. Insight-knowledge (*Vipassanāñāṇa*),
2. Mind-made magical power (*Manomayiddhi*),
3. Supernormal powers (*Iddhividhā*),
4. Divine ear (*Dibbasota*),
5. Penetration of the minds of others (*Cetopariyañāṇa*),
6. Remembrance of former existences (*Pubbenivāsānussati*),
7. Divine eye (*Dibbacakkhu*),
8. Knowledge of how to destroy mental intoxicants (*Āsavakkhayañāṇa*).

Perfect in conduct means that Lord Buddha has fully attained the Fifteenfold Course of Practice (*Caraṇa 15*):

1. Morality (*Sīlasampadā*),
2. Control of the Senses (*Inddriyaṣaṁvara*),
3. Moderation in Eating (*Bhojane Mattaññutā*),
4. Wakefulness (*Jāgariyānuyoga*),
5. Having Faith (*Saddhā*),
6. Moral Shame (*Hiri*),
7. Having Moral Dread of Doing Evil (*Ottappa*),
8. Being Well Learned (*Bāhusacca*),
9. Energy (*Viriya*),

10. Firm Mindfulness (*Sati*),
11. Wisdom (*Paññā*),
12. The First *Jhāna* (*Paṭhama-jhāna*),
13. The Second *Jhāna* (*Dutiya-jhāna*),
14. The Third *Jhāna* (*Tatiya-jhāna*),
15. The Forth *Jhāna* (*Catuttha-jhāna*).

Lord Buddha specified only these fifteen *Dhammas* as Good Conduct (*Caraṇa*) because they are the path leading to Nirvana for all Noble Ones. Thus Lord Buddha said, “Mahānāma, a Noble Disciple in this religion [must be] a person who has morality (*Sīla*).”¹⁷

Lord Buddha is perfect in the Threefold Transcendent Knowledge (*Vijjā* 3), the Eightfold Transcendent Knowledge (*Vijjā* 8) and the fifteen Good Conduct Practices (*Caraṇa* 15). Therefore, Lord Buddha is given the name *Vijjācaraṇa-sampanno*.

7.1.4 Lord Buddha is Well-Gone (Sugato)

Lord Buddha is called *Sugato* for four reasons. Lord Buddha has: (1) Completed travelling the Noble Path, (2) Gone to the Noble place (Nirvana), (3) Gone Rightly (perfectly correctly) and (4) Practiced Right Speech.

1. Lord Buddha Has Completed Traveling the Noble Path

Lord Buddha has completed travelling the Noble Eightfold Path to reach Nirvana, the beautifully pure path, perfectly clean and free from defilements. Lord Buddha is comfortably well gone to Nirvana without obstructions via the Noble Path. Therefore, Lord Buddha is called *Sugato*.

¹⁷ The Pāli Tipiṭaka, Siamrat, book 13, Majjhima-Nikāya Majjhimaṇṇāsā, section 26 page 25.

2. Lord Buddha Has Gone to the Noble Place, Nirvana

Lord Buddha has gone to the Noble Place, eternal Nirvana. Thus, He is named *Sugato*.

3. Lord Buddha Has Gone Rightly

Lord Buddha will never come back to all the defilements He has gotten rid of on the Noble Path. Phra Sarīputtathera said in the *Paṭisambhitā-magga*, “Lord Buddha has eliminated defilements by the *Sotāpattimagga* [Stream-entrance], so those defilements will never come back to Him. Thus, Lord Buddha is called *Sugato*.” He has eliminated defilements by the *Arahattamagga* [Path of the Saint]. He will never return back to those defilements. Thus, Lord Buddha is named *Sugato*.

In addition, Lord Buddha has gone Rightly because He has done only good things for humans. He accomplished all 30 Perfections [Ten Perfections at three levels], starting at the foot of Buddha Dipaṁkara and ending at the Bodhi tree. Lord Buddha used the middle path, avoiding Eternalism (*Sassatadiṭṭhi*), Annihilationism (*Ucchedadiṭṭhi*), Self-Indulgence (*Kāmasukhallikā*), and Self-Mortification (*Attakilamathānuyoga*). Therefore, Lord Buddha is called “*Sugato*.”

4. Lord Buddha Always Used Right Speech

Lord Buddha used only Right Speech. This means He always said the right thing at the right time and at the right place to the right person. Here is an example from the *Abhayarājakumāra Sutta*:

The Tathāgata knows which words are not true, not real, not beneficial, not lovable and not admirable to others. The Tathāgata will not speak those words.

The Tathāgata knows which words are true and real but not beneficial, not lovable and not admirable to others. The Tathāgata will not speak those words.

The Tathāgata knows which words are true, real and beneficial, but not lovable and not admirable to others. The Tathāgata will not speak those words.

The Tathāgata knows which words are not true, not real and not beneficial, but lovable and admirable to others. The Tathāgata will not speak those words.

The Tathāgata knows which words are true and real but not beneficial and but lovable and admirable to others. The Tathāgata will not speak those words.

The Tathāgata knows which words are true, real, beneficial, lovable and admirable to others and the Tathāgata knows the proper time to speak those words.¹⁸

Therefore, the Lord Buddha is called *Sugato* because He has Right Speech.

7.1.5 Lord Buddha is the Knower of the Worlds (Lokavidū)

Lord Buddha is named *Lokavitū* because He has thoroughly penetrated the World of Formations in every way. He has penetrated knowing the true worldly condition. He has penetrated knowing the cause, *Samudaya*, He has penetrated knowing the cessation, *Nirodha*, and He has penetrated knowing the means of cessation (*Nirodhupāya*). According to Lord Buddha's words:

The Tathāgata has penetrated the world, the formation of the world, the cessation of the world and the path leading to the cessation of the world all in this body which is just two meters long, which has the perception and which the mind possesses.¹⁹

¹⁸ The Pāli Tipiṭaka, Siamrat, book 13, Majjhima-Nikāya Majjhimaṇṇāsa, section 94 page 91-92.

¹⁹ The Pāli Tipiṭaka, Siamrat, book 21, Aṅguttara-Nikāya Catukkanipāta, page 64.

There are three worlds, (1) The World of Formations (*Saṅkhāra-loka*), (2) The World of Beings (*Sattaloka*) and (3) The World of Location (*Okāsaloka*).

1. The World of Formations (*Saṅkhāra-loka*)

Lord Buddha has penetrated the World of Formations which includes: (1) the world of all living beings which survive by eating food, (2) the world as psycho-physical organisms²⁰ (*Nāmarūpa*), (3) the world as sensation²¹ (*Vedanā*), (4) the world as nutriment²² (*Āhāra*), (5) the world as the Five Aggregates of Existence²³ (*Pañcakkhandha*), (6) the world as the six internal sense fields²⁴ (*Ajjhattikāyatana*), (7) the world as abodes or supports of consciousness²⁵ (*Viññāṇaṭṭhiti*), (8) the world as eight worldly conditions²⁶ (*Lokaḥamma*), (9) the world as nine abodes of beings²⁷ (*Sattāvasā*), (10) the world as ten sense fields, (11) the world as twelve sense fields²⁸ (*Ajjhattikāyatana* and *Bāhirāyatana*) and (12) the world as eighteen elements²⁹ (*Dhātu*).

2. The World of Being (*Satta-loka*)

Lord Buddha has penetrated all world beings. He knows the inclinations (*Āsaya*), the underlying tendencies (*Anusaya*), and the dispositions (*Adhimutti*) of all world of beings. He has known beings low and high in defilements, strong and weak in the sense-faculties (*Indriya*), good and bad, easy to be taught and hard to be taught, and fortunate and unfortunate. Therefore, Lord Buddha has penetrated all world beings.

²⁰ Other meanings are Mind and Matter; name and form; mind and body; mentality and corporeality.

²¹ Three sensations consist of pleasant feeling, painful feeling and neither-pleasant-nor-painful feeling.

²² Nutriment in this case is food that keeps mind and body grow. They are material food or physical nutriment, contact as nutriment, mental choice as nutriment and consciousness as nutriment.

²³ The Five Aggregates are corporeality or form, sensation, perception, mental formations and consciousness.

²⁴ The six internal sense fields are the eye, the ear, the nose, the tongue, the body and the mind.

²⁵ They are (1) beings different in body and in perception, (2) beings different in body but equal in perception, (3) beings equal in body but different in perception, (4) beings equal in body and in perception, (5) beings reborn in the sphere of Boundless Space, (6) beings reborn in the sphere of Boundless Consciousness and (7) beings reborn in the sphere of Nothingness.

²⁶ Eight worldly conditions are gain, loss, rank or dignity, obscurity, blame, praise, happiness and pain.

²⁷⁻²⁹ Please see the next page.

3. The World of Location (Okāsa-loka)

Lord Buddha has penetrated everything. He knows that each universe (*Chakavala*) is about 1,203,460 *Yojana* (one *Yojana* = approximately ten miles or sixteen kilometers) long and wide, and 3,610,350 *Yojana* in circumference. In each universe, the thickness of the land is 240,000 *Yojana*, with 48,000 *Yojana* above the water. The water is supported by a blowing wind which is 960,000 *Yojana* wide. This is how each World of Location survives on its own.

Mount Sumeru is at the center of the *Chakravala* surrounded by seven invisible mountains. A *Chakavala* can exist because of Mount Sumeru which is the highest mountain, it reaches 84,000 *Yojana* above and another 84,000 *Yojana* below the water. The seven mountains are: (1) Yugandhara, (2) Isindhara, (3) Karavika, (4) Sudassana, (5) Nemindhara, (6) Vintaka and (7) Assakaṇṇa. They are decorated with different kinds of crystals. These seven mountains surround Mount Sumeru where the Four Great Kings live along with celestial and giant (*Yakkha*) beings.

The Himalaya Mountains, which can be seen by human eyes, are located in India. They are 500 *Yojana* high and 3,000 *Yojana* in circumference. They are decorated with 84,000 peaks. The Himalayan Mountains are comprised of big and small mountains.

Our realm is called the Rose Apple Continent (*Jambudipo*), because at the beginning of this world-cycle, there was a Rose Apple Tree which had a trunk that was 15 *Yojana* in diameter and a height of 50 *Yojana*. The

²⁷ The world as nine abodes of beings are (1) to (4) are the same as the first four of the world as abodes or supports of consciousness (*Viññāṇaṭṭhiti*), (5) beings without perception and feeling, (6) to (8) are the same as *Viññāṇaṭṭhiti* (5) to (7) and (9) beings reborn in the sphere of Neither Perception nor Non-perception.

²⁸ The twelve sense fields are: the eye - visible objects, the ear - sound, the nose - odor, the tongue - taste, the body - tangible and the mind mind-objects.

²⁹ There are six sets of three: (1) eye element - visible-data element - eye-consciousness element, (2) ear element - sound element - ear-consciousness element, (3) nose element - odor element - nose-consciousness element, (4) tongue element - flavor element - tongue-consciousness element, (5) body element - tangible-data element - body-consciousness element and (6) mind element - mental-data element - mind-consciousness element.

branches also reached out a length of 50 *Yojana*. Thus, it stretched 100 *Yojana* across. Because of this, our world is called Jambudipo and the Rose Apple tree is the landmark of our human world.

In our Universe there are seven realms, each symbolized by a different tree. Each tree has the same dimensions as our Rose Apple Tree. The seven realms and trees are:

Realms (Continents)	Trees
1. Human World	Jamburukkho,
2. Demons in <i>Asūra</i>	Cittapāṭalirukkho,
3. Garudda (<i>Garuḷo</i>)	Simbalirukkho,
4. Aparagoyā	Kadambo,
5. Uttarakuru	Kapparukkho,
6. Pubbavidaha	Sirīsarukkho,
7. Tāvātimsā	Pāricchattakoti.

Our Universe mountains rise 82,000 *Yojana* (8,200 miles) above the ocean. They extend 82,000 *Yojana* beneath the ocean. They also surround the universe (*Lokadhātu*). In each Universe, each big continent has small groups of islands, 500 for each continent.

In each universe, the Heaven of the thirty-three gods (*Tāvātimsā*) has a radius of 10,000 *Yojana* from the center to its outer edge. The *Asūra* abode, *Avīci* Hell and Jambudipo, each has a radius of 10,000 *Yojana*. *Aparagoyā* and *Pubbavidaha*, each has a radius of 7,000 *Yojana*. *Uttarakuru* is 80,000 *Yojana* in radius. All levels are considered one Universe or one *Lokadhātu*. Between Universe there is one *Lokantarika*, a Hell filled with acid.

Lord Buddha penetrated countless universes and countless worlds of beings with ultimate omniscient knowledge (*Buddhañāṇa*). Therefore, Lord Buddha is given the name *Lokavītū*.

7.1.6 Lord Buddha is Unexcelled Trainer of Capable Beings (*Anuttaro Purisadammasārathi*)

Anuttaro means Lord Buddha is unexcelled or ultimate. No one is higher or comparable in the virtues of morality (*Sīla*), concentration (*Samādhi*), wisdom (*Paññā*), emancipation (*Vimutti*) and perfect knowledge of emancipation (*Vimuttiñāṇadassana*). Lord Buddha has considered:

I have not seen anyone who is more perfect in morality (*Sīla*) than the Tathāgata in this world including Deva World, Māra World and Brahman world ... among all beings including celestial beings and humans.³⁰

Purisadammasārathi means the Lord Buddha can train and lead all beings who can be trained, such as animals, humans, and non-humans. These include the following: Animals such as the *Nāga* named Apalāla or the elephant named Naḷāgirī, humans such as Saccaṇigaṇṭho (a naked ascetic) and Pokkharasāti-brahmā, Non-humans such as Deva King Sakka, and giants (*Yakkha*) such as Ālavakayoakkha and Sūcilomayakkha. Lord Buddha trained and taught all beings by using amazingly beautiful methods.

The terms *Anuttaro* and *Purisadammasārathi* are always used together when referring to Lord Buddha because He is the incomparable teacher of all beings who are capable of being trained.

7.1.7 Lord Buddha is the Teacher of Devas and Men (*Satthā Devamanussānaṃ*)

Satthā means a teacher or a master in the sense that Lord Buddha teaches virtues conducive to benefits in the present life (*Diṭṭhadhammi-kattha*) and virtues conducive to benefits in future lives (*Samparāyikattha*) as well as virtues conducive to the ultimate (*Paramattha*) benefit of Nirvana. Lord Buddha taught all who were ready to receive the teaching.

³⁰ The Pāli Tipiṭaka, Siamrat, book 15, Saṃyutta-Nikāya Sagāthavagga, section 560 page 203.

Lord Buddha is also called *Satthā* because He is like the leader of a caravan. Just as the caravan leader will guide the caravan safely past dangers such as bandits or wild animals and ensures enough food to protect all from famine and water to guard against thirst, so Lord Buddha conducts all beings across the desert of birth, decay and death to Nirvana.

The term *Devamanussānaṃ* means Lord Buddha is the Teacher of celestial beings and humans. He teaches celestial beings including angels and *Bhahmas* as well as humans and animals. Thus, *Satthā Devamanussānaṃ* means Lord Buddha is the teacher of both celestial beings and humans.

7.1.8 Lord Buddha is Awakened to Enlightened Wisdom (Buddho)

Lord Buddha is called *Buddho* because He enlightened to all *Dhammas* with Omniscient Knowledge (*Sabbaññuttañāṇa* or *Buddhaññāṇa*). Lord Buddha is also called *Buddho* because He was enlightened to all Truths and leads all beings to seek enlightenment in those Truths as well.

7.1.9 Lord Buddha is Exalted Sage (Bhagavā)

The word “*Bhagavā*” has many meanings. The most important are:

1. Lord Buddha is the Utmost Teacher of all beings.
2. Lord Buddha is the Revered Teacher, worthy of respect. A sage in the past has said, “The word *Bhagavā* means a Holy and Noble one. The Buddha is the Teacher and the One who is revered, therefore the sages celebrate Lord Buddha as *Bhagavā*.”
3. Lord Buddha is the Blessed One, the Fortunate One succeeding to enlightenment due to the great store of past merit.
4. Lord Buddha partakes of and enjoys all wholesome Dhammas.

5. Lord Buddha is a part of Dhamma.
6. Lord Buddha has completed all Ten Perfections (*Pāramī*) at all three levels.
7. Lord Buddha is the Complete Destroyer of defilements. An ancient sage said, “Lord Buddha is the Complete Destroyer of lust, hatred, and delusion. The Tathāgata is without *Āsava* and all unwholesome dhammas are completely destroyed.” Therefore the sages celebrate Lord Buddha with the name *Bhagavā*.
8. This also means that Lord Buddha is perfect in the six *Bhaga-Dhamma*, these are: (1) Supremacy (*Issariya*), (2) Supra-mundane states (*Lokuttaradhamma*), (3) Honored throughout the three worlds of human, celestial beings and Brahmans (*Yasa*), (4) Having beauty in every part of body (*Siri*), (5) Perfect in fulfilled desire (*Kāma*) and (6) Perfect in exertion (*Payatta*) such as Right Effort (*Sammāvāyāma*).
9. Lord Buddha organized all Dhamma and taught it to all beings who were ready to listen.
10. Lord Buddha discovered and achieved the way to end rebirth into this existence.

When a meditator repeatedly contemplates *Itipi Arahāṃ*, *Itipi Sammāsambuddho*, and so on until *Itipi Bhagavā*, the mind becomes calm, not disturbed by lust, anger or delusion and it becomes directed toward Lord Buddha [having Buddha’s virtues as a meditation object].

When the mind is not disturbed by defilements such as lust, it can calm the Five Hindrances and while constantly recalling the virtues of the Lord Buddha, rapture will arise within the meditator. When rapture occurs both physical well being and mental happiness improve. The mind filled with the contemplation of the virtues of Lord Buddha (*Buddhaguṇa*) becomes calm and concentrated.

Because the virtues of Buddha are profound and the meditator contemplates different kinds of virtues, the state of *Jhanā* will only reach access concentration (*Upacāra-samādhi*), not attainment concentration (*Appanā-samādhi*).

7.1.10 Benefits of Meditating on Buddhānussati

A monk who meditates on Lord Buddha's virtues will develop increased reverence for Lord Buddha, he will also have spacious faith, spacious mindfulness, spacious wisdom, and spacious merit. He will become joyful and happy, will eliminate awful dangers, will become patient and tolerant to pain, and will always feel close to Lord Buddha.

When a monk with his mind filled with recollection of the Buddha (*Buddhānussati*) passes away, he will be worthy of respect such as a Cetiya, his mind will be directed to *Buddhabhūmi* (Desire to be a Buddha) and If he happens to commit a wrongful act, moral shame (*Hiri*) and moral dread (*Ottappa*) will come up as Lord Buddha standing in front of him. If he does not reach spiritual attainment in this life, a happy world is waiting for him after death.

7.2

RECOLLECTION OF THE VIRTUES OF THE DHAMMA

A meditator who wishes to practice *Dhammānussati* meditation should find a quiet, secluded place in a suitable shelter and repeatedly contemplate the following six scriptural and transcendental Dhamma, reflecting on their various virtues.

- | | |
|---------------------------------------|--|
| 1. <i>Svākkhāto Bhagavā Dhammo</i> | Well proclaimed by the Blessed One, |
| 2. <i>Sandiṭṭhiko</i> | To be Seen for oneself, |
| 3. <i>Akāliko</i> | Immediate without delay, |
| 4. <i>Ehipassiko</i> | Inviting inspection, |
| 5. <i>Opanayiko</i> | Worthy of bringing inside with one's own mind, |
| 6. <i>Paccattam Veditabbo Viññūhi</i> | Directly experienceable by the wise. |

7.2.1 The Dhamma is Well Proclaimed by the Blessed One (Svākkhāto)

Svākkhāto means well taught. This covers both the scriptures (*Pariyatti*) and supra-mundane states (*Lokuttaradhamma*), but the following terms such as *Sandiṭṭhiko* only refer to Supra-mundane states.

1. The Scripture is Well Proclaimed (Svākkhāto)

The scripture is well proclaimed by Lord Buddha because it is beautiful in the beginning, beautiful in the middle and beautiful at the end, and also because Lord Buddha declared the holy life which is perfectly pure and fruitful both in overall meaning and in specific details.

In Lord Buddha's religious doctrine, morality (*Sīla*) is the beautiful beginning, concentration (*Samatha*), insight (*Vipassanā*) and path (*Magga*)

are the beautiful middle, and Nirvana is the beautiful end. Alternatively, morality and concentration are the beautiful beginning, insight (*Vipassanā*) and the Four Noble Paths³¹ are the beautiful middle and the Four Fruits³² plus Nirvana are the beautiful ending. In another sense, the scriptures are well proclaimed because they are flawless. Therefore, the scripture is called *Svākkhāto*.

2. Supra-mundane States are Well Proclaimed (*Svākkhāto*)

Supra-mundane States [the Four Supra-mundane Paths, Four Supra-mundane Fruits, and Nirvana] are well proclaimed by Lord Buddha, because Lord Buddha taught the path leading to Nirvana and Nirvana can only be achieved by following this path. King Sakka said, “Nirvana and practices to reach Nirvana intermingle, just as water in the Ganges merges with water in the Yamna. Thus, Nirvana and the practices well proclaimed by Lord Buddha mingle together.”

Supra-mundane States are also well proclaimed because the Noble Path of Lord Buddha is the middle way, avoiding the extreme of sensual indulgence (*Kāmasukhallikānuyoga*) and the extreme of self-mortification (*Attakilamathānuyoga*).

The Attainment States (*Phala*) are also *Svākkhāto* because they calm all defilements. Finally, Nirvana is also well proclaimed. Nirvana is permanent and immortal and the shelter from suffering. Therefore, Nirvana is well proclaimed (*Svākkhāto*) and the permanent refuge.

³¹ The Four Paths or *Magga* are: (1) the path of stream-entry (*Sotāpatti-magga*), (2) the path of once-returning (*Sakadāgāmi-magga*), (3) the path of non-returning (*Anāgāmi-magga*) and (4) the path of Arahantship (*Arahanta-magga*).

³² The Four Fruits or *Phala* are: (1) fruition of stream-entry (*Sotāpatti-phala*), (2) fruition of once-returning (*Sakadāgāmi-phala*), (3) fruition of non-returning (*Anāgāmi-phala*), and (4) fruition of Arahantship (*Arahatta-phala*).

7.2.2 The Dhamma is Seen for Oneself (*Sandiṭṭhiko*)

A Noble Disciple in the process of destroying the defilements such as lust will see the Noble Path by himself. Thus, the Noble Path is *Sandiṭṭhiko*. Each individual can penetrate it for himself or herself.

Lord Buddha said:

Brahman, one who is filled with carnal desire, overwhelmed by lust with mind full of passion will always have thoughts dangerous for both himself and others. He will receive mental suffering. However, if one eliminates the lust, he will not have thoughts harmful to himself, others and both himself and others. He will not receive mental suffering. Brahman, Dhamma is what one can see for oneself.³³

In addition, the Nine Supra-mundane States (the Four Paths, the Four Fruits and Nirvana) that the Noble Ones achieve will be seen with their own individual knowledge (*Ñāṇa*). They abandon believing in others and see for themselves. So the Nine Supra-mundane States are *Sandiṭṭhiko*.

It is true that Supra-mundane States can be seen only through meditation and understood only through penetration [not only by studying the Scriptures]. Only meditators can escape the dangers of the cycle of rebirth. Thus, Supra-mundane States are also called *Sandiṭṭhiko* because they can only be discerned by each individual.

7.2.3 Supra-mundane Dhamma is Immediate, without Delay (*Akāliko*)

The Supra-mundane Dhamma of the Noble Paths has no delay in bearing fruit, thus, it is called *Akāliko*. It does not wait five or seven days to

³³ The Pāli Tipiṭaka, Siamrat, book 15, Saṃyutta-Nikāya Sagāthavagga, section 560 page 203.

give results. The individual attains results successively at each Noble Disciple State.

Dhamma that requires time to pay off is called *Kāliko* or long and drawn out. What kinds of Dhamma are these? They are the worldly (*Lokiya*) Dhamma. But, Supra-mundane (*Lokuttara*) dhamma are not *Kāliko* [delayed]. They give results instantly. Thus, the term *Akāliko* refers only to the Supra-mundane Noble Eightfold Path, not to worldly Dhamma.

7.2.4 Dhamma Invites Inspection (*Ehipassiko*)

Dhamma invites all people to come and see for themselves. Why? Because it is the Truth and because it is Pure. If a person says he has silver or gold in his fist but does not really have anything, he will not invite anyone to come and see. Just as if someone sees excrement, he will not invite others to come and see it because it is dirty. The Nine Supra-mundane States are *Ehipassiko* because they are the Truth and are Pure like a full moon in a cloudless sky or a jewel on a piece of fine linen. They can be seen clearly because they are natural and pure.

7.2.5 Dhamma Is Worthy of Bringing into One's Own Mind (*Opanayiko*)

Supra-mundane States are worthy of bring into one's own mind, so they are called *Opanayiko*. The Pāli term *Upanaya* means bring. Both worldly states (*Saṅkhata*) and Supra-mundane (*Asaṅkhata*), Paths and Fruits and Nirvana are worthy to be brought inside by penetration and meditation.

The Supra-mundane Noble Paths are also called *Upaneyyo* meaning leading one onto Nirvana. *Upaneyyo* comes from *Opanayiko* which means leading one to Nirvana.

7.2.6 Dhamma Can be Directly Experienced by the Wise (Paccattam Veditabbo Viññūhi)

These Supra-mundane Dhammas can be directly experienced by wise persons who can understand for themselves when they are on the Path (*Magga*), when they have attained the Fruit (*Phala*) and when they have penetrated to the cessation of suffering (*Nirodha*). Students cannot be purified of their defilements by a teacher who has ascended the Path. They cannot penetrate Nirvana with the teacher's penetration. Supra-mundane States cannot be seen like a crown on the head of another. They can be seen only by each individual's own mind. Therefore, Supra-mundane States (*Lokuttara-dhamma*) are for the wise, not for the foolish.

When a meditator diligently contemplates Lord Buddha's Doctrine, the mind will not be disturbed by lust or anger. Calming the Five Hindrances, he will attain the *Jhānas*. However, because the virtues of the Dhamma are profound and also because one contemplates different kinds of virtues, the state of *Jhanā* may only reach access concentration, not attainment concentration.

7.3 RECOLLECTION OF THE SANGHA

A meditator who wishes to practice *Saṅghānussati* should find a quiet, secluded place and repeatedly contemplate the virtues of the Noble Ones from *Supaṭipanno Bhagavato Sāvakaśaṅgho* through *Anuttaraṃ Puññakkhettaṃ Lokassa*.

The Exalted One's Noble Ones have practiced:

- | | |
|---------------------------|----------------------|
| 1. <i>Supaṭipanno</i> | Well, |
| 2. <i>Ujupaṭipanno</i> | Straightly, |
| 3. <i>Ñāyapaṭipanno</i> | Rightly for Nirvana, |
| 4. <i>Sāmīcipaṭipanno</i> | Properly. |

The Exalted One's Noble Ones are:

- | | |
|---|---|
| 5. <i>Āhuneyyo</i> | Worthy of gifts, |
| 6. <i>Pāhuneyyo</i> | Worthy of hospitality, |
| 7. <i>Dakkhiṇeyyo</i> | Worthy of offerings, |
| 8. <i>Añjalikaraṇīyo</i> | Worthy of reverence, |
| 9. <i>Anuttaraṃ Puñṇakkhettaṃ</i>
<i>Lokassa</i> | the incomparable field
of merit for the world. |

7.3.1 The Sangha Who Have Practiced Well (Supaṭipanno)

Supaṭipanno means of good conduct. The Noble Ones on the Supra-mundane Noble Path are called *Supaṭipanno* because they practice good and right conduct. The Noble Followers who attain one of the Supra-mundane fruits are called *Supaṭipanno* because their accumulated merits from their past guide their present actions and because the Paths and the Fruits are complete with the right practices that the past Noble Ones have attained. Ones of Lord Buddha are also called *Supaṭipanno* because they follow the *Dhamma* which is well proclaimed. That is, they are following the Right Path.

7.3.2 The Sangha Who Have Practiced Straightly (Ujupaṭipanno)

They are called *Ujupaṭipanno* because they follow the middle path, avoiding the extremes of sensual indulgence (*Kāmasukhallikānuyoga*) and self-mortification (*Attakilamathānuyoga*) and because they avoid all evil conduct in action, in word and in thought.

7.3.3 The Sangha Who Have Practiced Rightly (Ñāyapaṭipanno)

They are called *Ñāyapaṭipanno* because they have only the one purpose of attaining Nirvana.

7.3.4 The Sangha Who Have Practiced Properly (Sāmīcipaṭipanno)

They are called *Sāmīcipaṭipanno* because they practice proper conduct towards all others. *Yadidaṃ Cattari Purisayugani* means four pairs of Noble Ones:

- | | |
|------------------------------|--|
| First pair - Stream-enterer: | <i>Sotāpatti-magga</i> and
<i>Sotāpatti-phala</i> , |
| Second pair - Once-returner: | <i>Sakadāgami-magga</i> and
<i>Sakadāgami-phala</i> , |
| Third pair - Non-returner: | <i>Anāgāmi-magga</i> and <i>Anāgāmi-phala</i> , |
| Fourth pair - Saint: | <i>Arahatta-magga</i> and <i>Arahatta-phala</i> . |

Aṭṭha Purisapuggalā means eight types of the Noble Ones:

- | | |
|------------------------------|------------------------------|
| 1. <i>Sotāpatti-magga</i> , | 2. <i>Sotāpatti-phala</i> , |
| 3. <i>Sakadāgami-magga</i> , | 4. <i>Sakadāgami-phala</i> , |
| 5. <i>Anāgāmi-magga</i> , | 6. <i>Anāgāmi-phala</i> , |
| 7. <i>Arahatta-magga</i> | 8. <i>Arahatta-phala</i> . |

7.3.5 The Sangha Who Are Worthy of Gifts (Āhuneyyo)

The Commentary has explained the word *Āhuneyyo* as referring to objects which are brought to revere (*Āhuna*). Such objects are brought from far away and given to a person who has moral perfection in *Sīla*. *Āhuna*

refers to the four requisites (clothing, food, shelter and medicine). *Āhuneyyo* means disciples who are worthy of receiving such objects because their fruits (*Phala*) are advanced.

7.3.6 The Sangha Who Are Worthy of Hospitality (*Pāhuneyyo*)

Pāhuneyya refers to things one prepares well for loved guests, relatives and friends who come from different directions. They are called *Pāhuna* meaning objects to welcome guests. Those things should be offered only to the disciples, except for friends and relatives, because no other guest can compare in worthiness to these disciples. Such monks will only appear after the interval between Buddhas (*Buddhantara*)³⁴ passes. They are endowed with virtues and spread prosperity and peace. Thus, they are worthy of hospitality and are called *Pāhuneyyo*.

7.3.7 The Sangha Who Are Worthy of Offerings (*Dakkhiṇeyyo*)

Generosity practiced by those who believe in a next life is called *Dakkhiṇā*. Noble Ones are worthy of *Dakkhiṇā*, so they are called *Dakkhiṇeyyo*. Noble Ones are also worthy of offerings because the *Dakkhiṇā* is purified and such offerings bring a huge reward. Thus, they are called *Dakkhiṇeyyo*, recipients who return a huge reward for offerings.

7.3.8 The Sangha Who Are Worthy of Reverence (*Añjalikaraṇīyo*)

Noble Ones deserve the highest reverence that humans can show by placing their hands with palms together over their heads. This is called *Añjalikaraṇīyo*, being worthy of reverence.

³⁴ *Buddhantara* or a Buddha-interval means the period between the appearance of one Buddha and the next.

7.3.9 The Sangha Who Are the Incomparable Field of Merit for the World (*Anuttaram Puññakkhettaṃ Lokassa*)

Anuttaram Puññakkhettaṃ Lokassa means Noble Ones are like an excellent rice paddy field for all beings. This means that monks are the place for all world beings to plant their seeds of merit and reap a great harvest. Just as the King's fields also grow wheat and sticky rice, the monks are the place to plant any seeds of merit to reap great rewards.

Because of these monks, the excellence of merit grows, produces magnificent results and brings different kinds of happiness to all beings. Thus, the Sangha are called *Anuttaram Puññakkhettaṃ Lokassa*, the incomparable field of merit for the world.

7.4 RECOLLECTION OF MORALITY

One who wishes to practice *Sīlānussati* should find a quiet, secluded place and contemplate his or her own moral conduct (*Sīla*) in accordance with the eight virtues of moral conduct which are:

1. *Sīla* are not torn (*Akhaṇḍāni*): Precepts (*Sīla*) for householders and for monks are not broken at the beginning or at the end [first or last precept], like a cloth which is frayed at the edges, therefore, the precepts are not torn. [This means if one breaks the first or the last precepts, his or her precepts are like the cloth which is frayed at the edges.]

2. *Sīla* are not holed (*Acchiddāni*): No single precept is broken in the middle [such as the third of five precepts], like a cloth with a hole in the middle.

3. *Sīla* are not blotched (*Asabalāni*): Precepts are not broken in consecutive order. No two or three consecutive precepts are broken, like a cow with big black or red spots on her back or belly. These precepts are not blotched.

4. *Sīla* are not mottled (*Akammāsāni*): Precepts are not broken here and there like a cow speckled with different colored spots. Such precepts are not mottled.

In another sense, *Sīla* are not torn, holed, blotched or mottled when they are not destroyed by the seven bonds of sexuality (*Methunasamyoga*) or by unwholesome states such as anger and hatred.

5. *Sīla* are liberating (*Bhujissāni*): Precepts liberate one from the slavery of craving.

6. *Sīla* are praised by the wise (*Viññūpasatthāni*): Precepts are praised by the wise such as Lord Buddha and the Noble ones.

7. *Sīla* are untouch by craving and wrong view (*Aparāmaṭṭhani*): Precepts are untouched by craving (*Taṇhā*) and wrong view (*Diṭṭhi*). They are precepts that nobody can criticize by saying, ‘There are flaws in your *Sīla*.’

8. *Sīla* are for concentration (*Samādhisaṁvattanikāni*): Precepts bring one to gain access concentration and they also help one to develop the paths and fruits of concentration.

When the meditator reviews his or her precepts both extensively and intensively, the power of *Sīla* such as being untorn will protect one’s mind from being disturbed by lust, anger or delusion. The mind is filled with morality. The *Jhāna* will be attained by the one who calms the Five Hindrances. He or she will attain at least access concentration. However, the virtues of morality are both multiple and profound. A meditator may contemplate various virtues of morality and, as a result, the *Jhāna* may reach only access concentration level, not attainment concentration.

One who practices *Sīlānussati* will always respect the precepts, and behave compatibly with precepts, avoiding dangers such as self blame. One will always see the slightest fault, attain virtues such as faith and be filled with joy and happiness. If he does not reach spiritual attainment in this lifetime, a happy world will be his destination after death.

7.5

RECOLLECTION OF THE VIRTUES OF GENEROSITY

One who wishes to practice *Cāgānussati* contemplates the virtues of generosity and frequent donations such as giving away and sharing things. One might start by mentally reciting, “If I cannot give away even a spoonful of rice today, I will not consume anything.” One contemplates his or her own generosity in a quiet, secluded place to develop the virtues of being without stains such as miserliness. One reflects, “When others are overtaken by greed, I will be the one without any stain such as miserliness. I will sacrifice completely. I will have clean hands. I will be happy to sacrifice. I will be happy to be asked. I will be happy in generosity and sharing. This is my Noble Good Fortune.”

When one repeatedly contemplates one’s own kindness while focusing on the virtues of generosity, he or she will gain the power of virtues such as being without stain or miserliness. The mind will not be disturbed by lust, anger or delusion. It will be filled with generosity and the *Jhāna* will be attained to calm the Five Hindrances. However, generosity virtues are profuse and profound. One who contemplates various virtues of generosity may only reach access concentration, not attainment concentration.

7.6

RECOLLECTION OF CELESTIAL BEINGS OR DEITIES

One who practices *Devatānussati*, will gain virtues such as faith achieved via the power of the Eightfold Noble Path. He or she should find a quiet, secluded place and contemplate continuously one’s own virtues such as faith, wishing the celestial beings to bear witness:

Celestial beings in the Realm of the Four Great Kings (*Cātummahārājikā*) exist. Celestial beings in the Realm of the Thirty-three Gods (*Tāvātimsā*) exist. Celestial beings in the Realm of the Yāma Gods (*Yāmā*) exist. Celestial beings in the Realm

of the Satisfied Gods (*Tusitā*) exist. Celestial beings in the Realm of the Gods who rejoice in their own creations (*Nimmānaratī*) exist. Celestial beings in the Realm of Gods who lord over the creation of others (*Paranimmitavasavattī*) exist. Celestial beings in the Brahman World and Celestial beings in the higher worlds do exist.

Celestial beings with faith die from these worlds and are reborn in new worlds, let this faith be in me. Celestial beings with morality, learning, generosity and wisdom die from these worlds and are reborn in new worlds, let such morality, learning, generosity and wisdom be in me.

Lord Buddha has said,

Mahānāma, when a Noble Disciple who diligently contemplates faith (*Saddhā*), morality (*Sīla*), great learning (*Suta*), generosity (*Cāga*) and wisdom (*Paññā*) in himself and in celestial beings, his mind will not be disturbed by lust.

The meditator needs to understand that Lord Buddha meant for the same qualities of virtue such as faith which are in the celestial beings who are bearing witness to develop in oneself. The commentary confirms, however, that one does this by constantly contemplating the virtues within oneself while the celestial beings bear witness.

When the meditator first contemplates the virtues of celestial beings and then one's own virtues, such as faith, his or her mind will not be disturbed by lust, anger or delusion. The mind will be filled with celestial virtues and he or she will attain the *Jhāna* by calming the Five Hindrances. Because virtues such as faith are profuse and profound, the meditator who contemplates various virtues may only reach access concentration, not attainment concentration.

7.7 MINDFULNESS OF DEATH

Maraṇassati or Meditation on Death aims at establishing mindfulness to help the meditator avoid careless living. Its specific purpose is to attain transcendental knowledge (*Ñāṇa*) and wisdom (*Paññā*). There are eight methods for cultivating mindfulness of death:

1. Contemplating the Appearance of an Executioner (*Vadhakapaṭṭhānato*),
2. Contemplating Destruction of Property (*Sampattivipattito*),
3. Comparing the Deaths of Great and Common People (*Aupasañharato*),
4. Contemplating the Body As Subject to Diseases (*Kāyabahusādhāraṇato*),
5. Contemplating Age as a Weakness (*Āyudubbalato*),
6. Contemplating that Death Comes without warning (*Animittato*),
7. Contemplating Our lifespan as Short (*Addhānaparicchedto*),
8. Contemplating Life As Birth and Death Every Moment (*Khaṇaparittato*).

7.7.1 Contemplating the Appearance of An Executioner

Contemplating the Appearance of an Executioner means realizing that death could occur at any moment. It is like an executioner holding a sword at one's throat and thinking "I am cutting his head off." Death is like that. Why? Because it always comes with birth and it saps life. Just as mushrooms always come up beneath the soil, so all life leads to death. This is as certain as the sun always rising and falling. Life is like a small mountain stream falling downhill with a strong current, it always carries things away, and they never come back. The Ayogharakumāra Bodhisatto said:

Any being in the womb for just the first night has begun a course leading inevitably to death. Like a rain cloud, once established, it moves on continuously without turning back.³⁵

When a being has set this forward course, only death lies ahead. It stays always close at hand. Just as a river runs low in the summer, like the fall of a fruit from a tree, like the breaking of a pottery container with a hammer, or as the morning dew is dried by sunlight, death is the inevitable natural end of all life.

Lord Buddha has said:

Day after day, life moves closer to extinction. Age moves toward the end, like water in a river starts to dry up. Every being born lives with the ever present danger of death, like a ripening fruit in danger of falling in the morning.³⁶

Like clay containers whether big or small, fired or not, all exist with the danger of being broken, so all living beings exist with the danger of death.³⁷

As the dew on the grass is dried out when touched by sunlight, so the lifespan of beings runs out. Mother, please don't prevent me from ordaining.³⁸

Death always takes life. There is no coming back. Death is like an executioner with sword raised. Death inevitably follows birth.

³⁵ The Pāli Tipiṭaka, Siamrat, book 27, Khuddaka-Nikāya Jātaka, page 469.

³⁶ The Pāli Tipiṭaka, Siamrat, book 15, Saṅgutta-Nikāya Sagathavagga, page 159, and The Pāli Tipiṭaka, Siamrat, book 25, Khuddaka-Nikāya Suttanipāta, page 447.

³⁷ The Pāli Tipiṭaka, Siamrat, book 10, Dīgha-Nikāya Mahānibbāna Sutta, page 141.

³⁸ The Pāli Tipiṭaka, Siamrat, book 27, Khuddaka-Nikāya Jātaka, page 316.

7.7.2 Contemplating Destruction of Property

All property and prosperity in this world are temporary. Death is inevitable, like destruction of property. They will not last forever. They always have an end.

Health, also, never lasts. Youth always fades. All life has death as its end. All beings in this world are followed by birth, chased by decay, overwhelmed by disease and finally destroyed by death. Lord Buddha has said:

Just as a huge rock mountain which almost touches the sky rolls over and grinds all beings in the four directions, decay and death possess all beings including Kshatriya, Brahman, Vaishya, Shudra, and Harijans. All are oppressed by them.

There is no place for fighting the huge mountain with an army of elephants or cavalry, or foot soldiers and no one can win by casting a spell or with a bribe.³⁹

7.7.3 Comparing the Deaths of Great and Common People

This means contemplating death by comparing the deaths of great and common people in history, to see that no matter how great or powerful they were, they all died.

Even the Lord Buddha, who is the greatest person who ever lived, still passed away (*Parinibbāna*). The meditator, therefore, should always be mindful that death will inevitably come for all of us as well.

³⁹ The Pāli Tipiṭaka, Siamrat, book 15, Saṅyutta-Nikāya Sagathavagga, page 140.

7.7.4 Contemplating the Body as Subject to Diseases

This body is subject to parasites that stay on and cause death or illness leading to death. This body is subject to death caused by diseases which are internal factors and caused by external factors such as the bite of snakes or scorpions. Lord Buddha said:

Monks, when the day passes the night comes. Constantly contemplate that there are many potential causes of death. They include snake bite, scorpion sting or centipede sting. Through factors such as snake bite death approaches us, the condition of death threatens us.⁴⁰

7.7.5 Contemplating Age as a Weakness

The word age in this case means life. Age is a weakness because life is not durable. It is easy to die. According to an ancient teacher, life depends on five factors: (1) Breathing in and out, (2) Activity, (3) Heat and Cold, (4) the Four Elements and (5) Food.

- 1. Breathing in and out:** Life depends on breathing in and out. Without it, life would end. Even just inhaling but not being able to exhale would cause death. A person who can exhale but not inhale, would also die. Thus, life depends on breathing.
- 2. Activity:** Activity means the four major activities including standing, walking, sitting and sleeping and the minor activities such as turning the head left and right or nodding the head up and down. Life needs to maintain appropriate activities for survival. We cannot walk or run too much, because this might cause death, such as by heart attack. Thus, life depends on appropriate activities.

⁴⁰ The Pāli Tipiṭaka, Siamrat, book 22, Aṅguttara-Nikāya Pañcakanipāta, section 291, page 341-342.

3. **Heat and cold:** The body needs to maintain an appropriate temperature or the body will be subject to sickness. We can be also sick because of too much wind or too much dew. This life is weak and fragile.
4. **Four elements:** The Four Primary Elements include: Earth, Water, Fire and Wind. If one of the four elements gets out of balance [for example too much fire] sickness will occur. Therefore, life depends on the balance of the Four Elements.
5. **Food:** Food is necessary for life. Without it, life cannot survive. Lord Buddha said, “*Sabbe Sattā Āhāraṭṭhitika*” or “All beings can survive with food.” Therefore, peacefully contemplate that life is not durable. It is fragile. Without food, life cannot survive.

7.7.6 Contemplating Life as without Nimitta: Death Comes without Warning

Nimitta means a sign, an omen, or a mark. This means death can occur without warning at any age, at any time and at any place by disease or by accident and death will cause rebirth. Lord Buddha once said:

Five dhammas including life, disease [causing death], times [of death], place [of death] and destination or *Gati* [place of rebirth], come for all beings in this world without any sign.⁴¹

1. **Life is without Nimitta:** There is no sign to know in advance how long life will last. Some beings die in the womb, some die a few minutes after birth, and some just last for seven days or one month.

⁴¹ The Pāli Tipiṭaka, Siamrat, book 25, Khuddaka-Nikāya Khuddakapāṭha, page 2.

2. **Disease is without Nimitta:** There is no advance warning of what disease will cause illness or death or how much suffering there will be before death.
3. **Time of death is without Nimitta:** There is no advance warning when death will come. Some die in the morning, some die in the afternoon, some die in the evening, some die at night, and some even die while sitting or eating.
4. **Place of death is without Nimitta:** There is no advance knowledge of where we will die. Some die in their house, some die outside their house, some die in the water, some die on land and some die in the air. Life can end anywhere without warning.
5. **Rebirth destination (Gati) is without Nimitta:** There is no advance knowledge of where a person will be reborn or what they will be reborn as. Some become celestial beings, some are reborn in hell, and some are reborn as animals or hungry ghosts. Even celestial beings can be reborn in hell, some become human. All life revolves in cycles throughout five realms: Hell, the animal world, the hungry ghost world, the human world and the celestial world.

7.7.7 Contemplating Our Lifespan as Short

This is mindfulness of death by contemplating that a mere one hundred years of life is too short. One must not be careless in such a short lifespan as only a few people actually reach one hundred years. We must be always aware that we can die any time.

This life is like:⁴²

- Dew on the grass, drying up when touched by the sunlight,

⁴² The Pāli Tipiṭaka, Siamrat, book 25, Aṅguttara-Nikāya Sattakanipāya, page 139.

- A bubble in the water which bursts very quickly,
- A line drawn with a stick on the surface of the water which disappears almost immediately,
- A rapidly bubbling mountain stream falling quickly downward, never turning back,
- A strong man who spits saliva that can only stay on the tip of his tongue only momentarily before flying off,
- A small piece of meat that quickly shrivels up when put into an extremely hot pan,
- A cow led to the slaughter house, approaching death with every step.

All of life is heading towards death every minute. It never lasts long. Thus, Lord Buddha taught the monks to continually contemplate death as coming soon, as in the time it takes to swallow a spoonful of rice or the time it takes to breathe in and out. Do not be careless in life.

7.7.8 Contemplating Life As Birth and Death Every Moment

This mindfulness means seeing that life is being born and dying all the time. This is hard to see, for example, one might contemplate that the cells in the body are regenerating all the time. The cells in the body now are not the same cells which were in the body when we were younger, this shows that life is being born and dying all the time as well as our mind that rises and falls all the time. There is nothing permanent.

7.7.9 The Benefits of Mindfulness of Death

Finally, what are the benefits of practicing Mindfulness of Death Meditation? The Visuddhimagga summarizes them as follows:

A monk who is constantly mindful of death will be diligent. He is disenchanted with all forms of being [existence]. He has conquered attachment to life. He abhors all evil. He is not greedy and does not hoard requisites. The perception of impermanence grows in him, followed by the perceptions of pain and non-self. Others who have not developed mindfulness of death become victims of fear, horror and confusion when the time of their death arrives. They may feel suddenly seized by wild beasts, ghosts, snakes, robbers or murderers. However, the monk dies fearless, without delusion. If he does not attain Nirvana at that time, then he is at least assured of a happy rebirth in heaven for the next lifetime. Therefore, a wise man diligently contemplates Mindfulness of Death whose benefits are ultimate.

7.8 MINDFULNESS OF THE BODY

Mindfulness of the Body⁴³ is the teaching of only Lord Buddha. It goes beyond the teachings of other religions. Lord Buddha said that a monk who practices Mindfulness of the Body Meditation diligently will become disenchanted with the present impure body. This will yield the huge benefit of releasing the meditator from attachment to the body, preparing for mindfulness and insight knowledge meditation (*Ñāṇadassana*). This will bring happiness in the present life as well as penetration of knowledge, emancipation and the fruit of emancipation.

7.8.1 Categories of Mindfulness of the Body

Mindfulness of the body is categorized into fourteen headings:

1. Breathing (*Ānāpāna*),
2. Posture (*Iriyāpatha*),
3. Four Kinds of Mindfulness (*Catusampajañña*),
4. Contemplation of Repulsiveness (*Paṭikūlamānasikāra*),
5. Contemplation of Elements (*Dhātumānasikāra*),
- 6-14. Nine Contemplations of Corpses (*Sivaṭṭhika*).

Lord Buddha classifies three of these, (1) Breathing, (2) Posture and (4) Contemplation of Repulsiveness, as Insight Meditation (*Vipassanā*). The Nine Contemplation of Corpses are classified as a type of Insight Knowledge (*Vipassanāññāṇa*) [Only *Samatha* or concentration will be explained here].

⁴³ Mindfulness of the Body is contemplating the body and each of its parts as repulsive in order to counter the innate love for our own bodies we each feel. This love of our own body is one of the chief enchantments distorting our perception and preventing seeing reality as it really is. The meditation takes each of the designated 32 parts of the body in turn, as a meditation object.

7.8.2 Six Contemplation Groups

Lord Buddha stated:

A monk contemplates this body, from the soles of the feet up and from the tip of the hair on the head down, as wrapped with skin and full of pollutants. These are: head-hairs, body-hairs, nails, teeth, skin, flesh, sinews, bones, marrow, kidneys, heart, liver, pleura, spleen, lungs, large intestine, small intestine, stomach, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, nasal mucus, synovium (oil lubricating the joints), urine and the brain in the skull.

Contemplation of the thirty-two parts of the body is categorized into six groups. Groups one to four are called *Pañcaka*, which means groups of five and there are four such sections:

1. **Taca-pañcaka**

Taca-pañcaka means the group ending with skin. It includes head hairs, body hairs, nails, teeth, and skin.

2. **Vakka-pañcaka**

Vakka-pañcaka means the group ending with kidneys. It includes flesh, sinews, bones, bone marrow and kidneys.

3. **Papphāsa-pañcaka**

Papphāsa-pañcaka means the group ending with lungs. It includes heart, liver, pleura, spleen and lungs.

4. **Matthaluṅga-pañcaka**

Matthaluṅga-pañcaka means the group ending with brain. It includes large intestine, small intestine, stomach, feces and the brain in the skull.

Groups five and six are called *Chakka* which means groups of six. There are two such groups.

5. Meda-chakka

Meda-chakka means the group ending with fat. It includes bile, phlegm, pus, blood, sweat and fat.

6. Mutta-chakka

Mutta-chakka means the group ending with urine. It includes tears, grease, saliva, nasal mucus, synovium [oil lubricating the joints] and urine.

7.8.3 Reciting

Reciting out loud and reciting mentally.

If one has not yet memorized the body parts well, mental recitation will be easily interrupted. Thus, one should recite out loud until all items are memorized. Afterwards, one continues reciting mentally. There are three methods:

1. *Anulom*: Recite out loud or mentally in forward order.
2. *Paṭilom*: Recite out loud or mentally in reverse order.
3. *Anulom* and *Paṭilom*: Recite out loud or mentally in both forward and reverse order.

1. Reciting the Taca-pañcaka Group

Anulom: Recite, “*Kesā* (head-hairs), *Lomā* (body-hairs), *Nakhā* (nails), *Dantā* (teeth), *Taco* (skin).”

Paṭilom: Recite, “*Taco* (skin), *Dantā* (teeth), *Nakhā* (nails), *Lomā* (body-hairs), *Kesā* (head-hairs).”

Anulom and Paṭilom: Recite, “*Kesā* (head-hairs), *Lomā* (body-hairs), *Nakhā* (nails), *Dantā* (teeth), *Taco* (skin), *Taco* (skin), *Dantā* (teeth), *Nakhā* (nails), *Lomā* (body-hairs), *Kesā* (head-hairs).”

After reciting *Taca-pañcaka* until all three methods are remembered, move on to *Vakka-pañcaka*.

2. Reciting the Vakka-pañcaka Group

Anulom: Recite, “*Maṇsaṃ* (flesh), *Nahārū* (sinews), *Aṭṭhī* (bones), *Aṭṭhimiñcaṃ* (bone marrow), *Vakkaṃ* (kidneys).”

Paṭilom: Recite, “*Vakkaṃ* (kidneys), *Aṭṭhimiñcaṃ* (bone marrow), *Aṭṭhī* (bones), *Nahārū* (sinews), *Maṇsaṃ* (flesh).”

Anulom and Paṭilom: Recite, “*Maṇsaṃ* (flesh), *Nahārū* (sinews), *Aṭṭhī* (bones), *Aṭṭhimiñcaṃ* (bone marrow), *Vakkaṃ* (kidneys), *Vakkaṃ* (kidneys), *Aṭṭhimiñcaṃ* (bone marrow), *Aṭṭhī* (bones), *Nahārū* (sinews), *Maṇsaṃ* (flesh).”

3. Connecting Taca-pañcaka and Vakka-pañcaka

When the meditator remembers all three methods of *Vakka-pañcaka*, he recites *Taca-pañcaka* and *Vakka-pañcaka* together. [Once the meanings are remembered, recite only the Pāli words.]

Anulom: Recite, “*Kesā*, *Lomā*, *Nakhā*, *Dantā*, *Taco*, *Maṇsaṃ*, *Nahārū*, *Aṭṭhī*, *Aṭṭhimiñcaṃ*, *Vakkaṃ* ”

Paṭilom: Recite, “*Vakkaṃ*, *Aṭṭhimiñcaṃ*, *Aṭṭhī*, *Nahārū*, *Maṇsaṃ*, *Taco*, *Dantā*, *Nakhā*, *Lomā*, *Kesā*.”

Anulom and Paṭilom: Recite, “*Kesā*, *Lomā*, *Nakhā*, *Dantā*, *Taco*, *Maṇsaṃ*, *Nahārū*, *Aṭṭhī*, *Aṭṭhimiñcaṃ*, *Vakkaṃ*, *Vakkaṃ*, *Aṭṭhimiñcaṃ*, *Aṭṭhī*, *Nahārū*, *Maṇsaṃ*, *Taco*, *Dantā*, *Nakhā*, *Lomā*, *Kesā*.”

When the meditator has recited *Taca-pañcaka* and *Vakka-pañcaka* together until all are remembered, one moves on to *Papphāsa-pañcaka*.

4. Reciting the Papphāsa-pañcaka Group

Anulom: Recite, “*Hadayaṃ* (heart), *Yakanaṃ* (liver), *Kilomakaṃ* (pleura), *Pihakaṃ* (spleen), *Papphāsaṃ* (lungs).”

Paṭilom: Recite, “*Papphāsaṃ* (lungs), *Pihakaṃ* (spleen), *Kilomakaṃ* (pleura), *Yakanaṃ* (liver), *Hadayaṃ* (heart).”

Anulom and *Paṭilom*: Recite, “*Hadayaṃ* (heart), *Yakanaṃ* (liver), *Kilomakaṃ* (pleura), *Pihakaṃ* (spleen), *Papphāsaṃ* (lungs), *Papphāsaṃ* (lungs), *Pihakaṃ* (spleen), *Kilomakaṃ* (pleura), *Yakanaṃ* (liver), *Hadayaṃ* (heart).”

5. Connecting Papphāsa-pañcaka with the First Two Sections

When *Papphāsa-pañcaka* is memorized, connect this section with the first two sections, *Taca-pañcaka* and *Vakka-pañcaka*.

Anulom: Recite, “*Kesā*, *Lomā*, *Nakhā*, *Dantā*, *Taco*, *Maṇsaṃ*, *Nahārū*, *Aṭṭhī*, *Aṭṭhimiñcaṃ*, *Vakkaṃ*, *Hadayaṃ*, *Yakanaṃ*, *Kilomakaṃ*, *Pihakaṃ*, *Papphāsaṃ*.”

Paṭilom: Recite, “*Papphāsaṃ*, *Pihakaṃ*, *Kilomakaṃ*, *Yakanaṃ*, *Hadayaṃ*, *Vakkaṃ*, *Aṭṭhimiñcaṃ*, *Aṭṭhī*, *Nahārū*, *Maṇsaṃ*, *Taco*, *Dantā*, *Nakhā*, *Lomā*, *Kesā*.”

Anulom and *Paṭilom*: Recite, “*Kesā*, *Lomā*, *Nakhā*, *Dantā*, *Taco*, *Maṇsaṃ*, *Nahārū*, *Aṭṭhī*, *Aṭṭhimiñcaṃ*, *Vakkaṃ*, *Hadayaṃ*, *Yakanaṃ*, *Kilomakaṃ*, *Pihakaṃ*, *Papphāsaṃ*, *Papphāsaṃ*, *Pihakaṃ*, *Kilomakaṃ*, *Yakanaṃ*, *Hadayaṃ*, *Vakkaṃ*, *Aṭṭhimiñcaṃ*, *Aṭṭhī*, *Nahārū*, *Maṇsaṃ*, *Taco*, *Dantā*, *Nakhā*, *Lomā*, *Kesā*.”

6. Continuing

Continue the same procedure with the *Matthaluṅga-pañcaka*, *Meda-chakka* and *Mutta-chakka* group.

The following is the complete list of the 32 parts of the body in Pāli and English:

Taca-pañcaka

<i>Kesā</i>	Head-hair,
<i>Lomā</i>	Body-hairs,
<i>Nakhā</i>	Nails,
<i>Dantā</i>	Teeth,
<i>Taco</i>	Skin,

Vakka-pañcaka

<i>Maṇsaṃ</i>	Flesh,
<i>Nahārū</i>	Sinews,
<i>Aṭṭhī</i>	Bones,
<i>Aṭṭhimiñcam</i>	Bone Marrow,
<i>Vakkaṃ</i>	Kidneys.

Papphāsa-pañcaka

<i>Hadayaṃ</i>	Heart,
<i>Yakanam</i>	Liver,
<i>Kilomakam</i>	Pleura,
<i>Pihakam</i>	Spleen,
<i>Papphāsaṃ</i>	Lungs.

Matthaluṅga-pañcaka

<i>Antaṃ</i>	Large Intestine,
<i>Antaguṇaṃ</i>	Small Intestine,
<i>Audarīyaṃ</i>	Stomach,
<i>Karīsaṃ</i>	Feces,
<i>Matthaluṅgaṃ</i>	Brain in the skull.

Mada-chakka

<i>Pittaṃ</i>	Bile,
<i>Samhaṃ</i>	Phlegm,
<i>Pubbo</i>	Pus,
<i>Lohitaṃ</i>	Blood,
<i>Sado</i>	Sweat,
<i>Mado</i>	Fat.

Mutta-chakka

<i>Assu</i>	Tears,
<i>Vasā</i>	Grease,
<i>Kheḷo</i>	Saliva,
<i>Siṅghāṇikā</i>	Nasal Mucus,
<i>Lasikā</i>	Synovium,
<i>Muttaṃ</i>	Urine.

7. A Note on Earth, Water and Root Meditation Elements

There are four *Pañcaka* groups called *Taca*, *Vakka*, *Papphāsa* and *Matthaluṅga*. These are all earth elements and each has five body parts, totaling twenty parts.

There are two *Chakka* groups. These are water elements. These two groups of six total twelve body parts. When the *Pañcaka* and *Chakka* are added together, there are thirty two parts total.

Taca-pañcaka is the basic meditation that a Preceptor teaches a new monk at ordination. This meditation is also called the *Mūlakam-maṭṭhāna*, which means the basic or root meditation. It often occurred that many attained Noble Disciple Status while getting their hair shaved off with the Preceptors teaching this meditation, so do not neglect this method. Especially, *Vakka-chakka* which includes flesh and bones and the *Pañcaka* groups which include internal organs such as liver, kidneys, intestines and lungs should not be ignored because some can contemplate these as impurities more easily than head-hairs.

7.8.4 Seven Meditation Methods

The seven meditation methods are: verbal, mental, color, shape, direction, location, and delimitation.

1. Verbal

Studying verbally is reciting out loud. Most important is to remember the meaning of every word. When the meditator remembers and understands every meaning, he does not need to recite the English meaning, just the Pāli words.

If the meditator does not wish to recite the Pāli, he can recite only the meaning in English. Here is an example:

Taca-pañcaka

Anulom: Recite, “head-hairs, body-hairs, nails, teeth, skin.”

Paṭilom: Recite, “skin, teeth, nails, body-hairs, head-hairs.”

Anulom and *Paṭilom*: Recite, “head-hairs, body-hairs, nails, teeth, skin, skin, teeth, nails, body-hairs, head-hairs.”

Follow the same procedure with *Vakka-pañcaka*, *Papphāsa-pañcaka*, *Matthaluṅga-pañcaka*, *Mada-chakka* and *Mutta-chakka*.

Reciting verbally one hundred times, one thousand times or more is the ancient instruction to continually concentrate the mind with words, so it does not get distracted and eventually becomes calm and concentrated.

2. Mental

Mentally recite the words, focusing the mind on each body part along with mentally reciting the Pāli words or the meanings in English in forward order and in reverse order over and over continually, while imagining each part of the body in accordance with five features: color, shape, location, connection and surroundings.

In order to see every part of the body clearly it is recommended to imagine these five features for each organ. Think what color it is, what it looks like, where it is located within the body, where it connects to and what things surround that organ.

7.8.5 Ten Hints for Successful Meditation

1. Do not concentrate out of order or skip any part, such as *Kesā* (head-hairs), *Nakhā* (nails), or *Taco* (skin). This would make the mind uncomfortable and hard to calm.
2. Do not accelerate during the meditation. The mind might not be able to contemplate fully.
3. Do not concentrate too slowly. There are other subjects ahead, if too slow, the meditation might not be completed.
4. Focus step by step to keep the mind from becoming distracted. Like a man walking on the edge of an abyss with space for only one shoe, if careless, he would fall.

5. Contemplate without sticking only to the words provided. When the meditator remembers well, he or she does not need to focus only on the word such as “head hair” but can also contemplate the impurity of the hair. The main purpose is to see the impurity of the thirty-two parts of the body.
6. When contemplating, some parts can be visualized clearly and some remain vague. The meditator should not waste time on those which are not clear. Focus attention on those which are clear in mind.
7. Focus attention only on these parts which help attain deep concentration (*Appanā-samādhi*). If some part is clear, focus only on that part. This will help the mind become concentrated.
8. Contemplate following the Adhicitta Sutta⁴² [training in higher mentality] :

Monks, a monk who develops higher mentality needs to carefully think when is the proper time to develop concentration, higher consciousness or equanimity.

Monks, if he develops only concentration, it is probable that his mind will be liable to indolence.

If he develops only higher consciousness, it is probable that his mind will be liable to distraction.

If he develops only equanimity, it is probable that his mind will not follow to the right path leading to the destruction of *Āsava* (Mental Intoxication).

But, if he develops higher mentality and thinks carefully when is the proper time to develop concentration, higher consciousness or equanimity, his

⁴² The Pāli Tipiṭaka, Siamrat, book 20, Aṅguttara-Nikāya Dhammapada, section 542 page 329.

mind will become pliable, workable, radiant and controllable and it will go to the right path leading to the destruction of *Āsava*.

Monks, it is like a goldsmith or his assistant who lights his furnace, heats the crucible and puts gold into the crucible with tongs. Then, he knows when it is the proper time to blow on it, to sprinkle it with water [if the fire is too strong] and keep watching it [when the fire fairly hot].

Monks, if the goldsmith or his assistant only blows on it, it is probable that the gold will burn away. If he only sprinkles it with water, it is probable that the gold will cool down.

If the goldsmith or his assistant watches the gold at the proper time, the gold will be soft, shiny, glowing and workable. He can make any ornament he wishes such as a belt, earring, necklace or chain. His purpose will be achieved.

Similarly, a monk who develops higher mentality must know when is the proper time to develop higher consciousness ... his mind will focus on the right path leading to destruction of *Āsava*. If he directs his mind to penetration of transcendent knowledge with higher wisdom, the transcendent knowledge will be clear to him.

9. Contemplate this quote from the *Sītibhāva Sutta* ⁴³ [Tranquility]:

“Monks, if a monk follows six states, he can penetrate the ultimate tranquility. What six?

⁴³ The Pāli Tipiṭaka, Siamrat, book 25, Aṅguttara-Nikāya Dhammapada, section 18 page 29.

A monk in this Norm-Discipline calms the mind when it should be calmed, trains the mind when it should be trained, gladdens the mind when it should be gladdened, contemplates the mind when it should be contemplated, directs the mind into refinement and is glad with Nirvana.

10. Develop the mind when it is timely, according to Lord Buddha's words:

Monks, when the mind is sluggish, it is not the time to develop tranquility [*Passaddhi-Bojjhaṅga*], it is not the time to develop concentration [*Samādhi-Bojjhaṅga*] and it is not the time to develop equanimity [*Upekkhā-Bojjhaṅga*]. Why? Monks, when the mind is sluggish, it is hard to train the mind in those states.

Monks, when the mind is sluggish, it is the time to develop truth-investigation [*Dhamma-vicaya-Bojjhaṅga*], it is the time to develop effort [*Viriya-Bojjhaṅga*] and it is time to develop zest [*Pīti-Bojjhaṅga*]. Why? Monks, when the mind is slothful, he can easily train it with those states.

It is like a man who wants to light a small fire. He puts dry grass, dry cow excrement and dry firewood, blows on it and does not scatter it with dust.

Monks, would he be able to light the little fire?

Surely, lord.⁴⁴

⁴⁴ The Pāli Tipiṭaka, Siamrat, book 19, Saṃyutta-Nikāya Mahāvagga, section 569 page 156.

7.8.6 Contemplating the 32 Parts of the Body⁴⁵

When the meditator first contemplates head hair, he or she must gain and maintain the sign (*Nimitta*) of head hair, signifying deep concentration. How? Pull out one or two hairs from the head. Hold them in the palm of the hand and note the color. The meditator can also go to a place where hair falls, such as a barber shop, drinking fountain or in a cup of milk. If the hair is black, contemplate it as black. If it is white, contemplate it as white. If the hair is mixed colors, contemplate the predominant color.

When the meditator sees it clearly, here are the five Characteristics to hold on to the sign: (1) color, (2) shape, (3) sector (upper or lower body). (4) habitat or place of origin [for example, head hair, location can be by the ears, or the front, back or crown of the head] and (5) delimitation.

The meditator contemplates repulsiveness in five ways: (1) color, (2) shape, (3) odor, (4) place of origin and (5) delimitations.

Contemplation of the thirty-two parts of the body is detailed below.

1. Hair on the Head

Characteristics

As to color, the hairs on the head [in Asia] are black, the color of fresh Aritthaka seeds. As to shape, they are the shape of round measuring

⁴⁵ This section details meditations for each of the 32 impure parts of the body. In the Satipaṭṭhana Sutta, Lord Buddha taught how to use the thirty-two unclean parts of the body as objects of meditation and taught one to see each as it truly is and how each is by nature unclean, disgusting and repulsive. The meditator who practices this technique is usually trying to overcome lust or attachment to the body. When viewed piece-by-piece, none of the thirty-two parts is conducive to lust, so how can the thirty-two parts be desirable when put together into “a two-mouthed sack”? When practicing this meditation, it is important that the meditator does not develop aversion to the parts of the body. The meditator must be constantly mindful to see the body and its parts as they truly are: impermanent, ever changing and composed of nothing worth attachment.

There are five ways to contemplate each of the thirty-two items; by color, by shape, by sector (upper or lower body), by habitat or place of origin and by borders. There are also five ways to contemplate the repulsiveness of each body part: by color, by shape, by odor, by habitat or place of origin and by borders.

rods. As to their sector, they lie in the upper sector of the body [above the waist]. As to their habitat or location of origin, they are found in the wet inner skin that envelops the skull on the crown of the head, by the ears on the two sides, near the forehead in the front or at the back near the nape of the neck.

As to delimitations, head hairs are attached to the surface by roots which enter the depth of the tip of a rice grain into the inner skin that envelops the head. They are bounded above by space and all around by each other. There are no two hairs together. This is their delimitation. Head hairs are not body hairs, and body hairs are not head hairs. Likewise, head hairs are never intermixed with the remaining thirty-one parts of the body. Head hairs are a separate part. This is their delimitation from the dissimilar. This is the definition of head hairs.

Contemplation on Repulsiveness

Head hairs are repulsive in color as well as in shape, odor, habitat and delimitation. On seeing a head hair in a bowl of rice gruel or cooked rice, people get disgusted and say, “This has hair in it. Take it away.” They are repulsed by the color. Also, when eating at night, one may be disgusted by a hair-shaped fiber in the food, so people are repulsed by the shape.

The odor of head hairs, unless dressed with oil or scented with flowers, is also offensive. It is still worse when they are put in a fire. Even when head hairs are not directly repulsive in color and shape, their odor is still repulsive. A baby’s excrement may have the color and shape of turmeric, but its odor is repulsive. The bloated carcass of a black dog thrown on a rubbish heap may be the color of ripe Palmyra fruit and the shape of a mandolin, but the odor is still repulsive. Similarly, even if head hairs are not repulsive in color and shape, their odor is still directly repulsive.

Just as herbs that grow in filthy village sewage are disgusting and unusable by civilized people, so also head hairs which grow in the sewage of pus, blood, urine, bile, and phlegm are disgusting. This is the repulsive

habitat of head hairs. They grow on the heap of repulsive body parts like fungus on a dung hill. This is the repulsive aspect of their habitat or location of origin.

Like head hairs, the remaining thirty-one body parts are also repulsive. They should be contemplated with the same five characteristics: by color, shape, sector of body, habitat and delimitation.

2. Hair on the Body

The natural color of body hairs is not pure black like the head hairs but blackish brown. As to shape, they are the shape of palm roots with the tips bent down. As to sector, they lie in both the upper and lower sectors of the body. As to habitat or place of origin, except for the head, palms of the hands and the soles of the feet, body hair grows in most of the rest of the skin which envelops the body. As to delimitation, they are bounded below the surface by their own roots, which are fixed by entering into the inner skin the extent of a *likha* [1 finger/343] above by space and all around by each other. There are no two body hairs together. This is their delimitation from the similar. Delimitation from the dissimilar is like that for the head hairs. That is, they are different from all other thirty-one body parts.

3. Nails

This means the ten finger nails and ten toe nails. They are all white in color and shaped like the scales of fish. They grow in both sectors. Toe nails are in the lower sector and finger nails in the upper sector. Their habitats are the backs of the tips of fingers and toes. They are bounded on the two sides by the flesh of the ends of the fingers and toes. The bottom is bounded by the flesh of the back of the fingers and toes. The front and ends are bounded by space. There are no two nails together. This is the delimitation from the similar. Delimitation from the dissimilar is as for head hairs.

4. Teeth

There are thirty-two tooth bones in the mouth of one whose teeth are complete. They too are white in color. They are of various shapes: In the lower row, the four middle teeth are the shape of pumpkin seeds set in a row in a lump of clay. On each side of these four, there is one tooth with one root and one point. The shape of this tooth is like a Jasmine bud. Each tooth after that has two roots and two points and is the shape of a wagon prop. Then, there are two teeth on each side with three roots and three points. Finally, there are two on each side with four-roots and four-points. The upper row is similar. Teeth lie in the upper sector. Their habitat is being fixed to the jaw bone. Teeth are bounded above by space and all around by each other. There are no two teeth together. Their delimitation from the dissimilar is as for head hairs.

5. Skin

The inner skin envelops the whole body. The outside is called the outer cuticle. This is black, brown or yellow in color. If it were taken off the body and compressed, it would amount to no more than a Jujube-fruit kernel. The skin itself is white. This whiteness becomes evident when the outer cuticle is destroyed. In brief, the skin is the shape of the body. In detail, the skin of the toes is the shape of silk worm cocoons. The skin of the back of the foot is the shape of shoes with uppers. The skin of the calf is the shape of a palm leaf wrapping cooked rice. The skin of the thighs is the shape of a long sack full of paddy.

The skin of the buttocks is the shape of a cloth strainer full of water. The skin of the back is the shape of hide stretched over a plank. The skin of the belly is the shape of the hide stretched over the body of a lute. The skin of the chest is more or less square.

The skin of both arms is the shape of hide stretched over a quiver. The skin of the backs of the hands is the shape of a razor box, or the shape

of a comb case. The skin of the fingers is the shape of a key box. The skin of the neck is the shape of a collar for the throat. The skin of the face is the shape of an insects nest full of holes. The skin of the head is the shape of a bowl bag [the bag holding a monk's alms bowl].

Meditators studying the skin should first examine the inner skin that covers the face, running their minds over the face beginning with the upper lip and then the inner skin of the frontal bone. After that, they should examine the inner skin of the head, imagining separating the inner skin's connection with the bone by running their minds between the cranium bone and the inner skin of the head, just as if putting one's hands around a bowl inside a bag.

Next, they examine the inner skin of the shoulders followed by the inner skin of the front and back of the right arm. In the same way, they examine the inner skin of the left arm. After studying the inner skin of the back, they should examine the inner skin of the front and back of the right leg. Then, they examine the inner skin of the left leg in the same way. Next, they study the inner skin of the groin, the paunch, the bosom and the neck. Then, they examine the inner skin of the lower jaw, and after that the neck. They should finish up at the lower lip. When they examine the skin in this gross way, it also becomes evident more subtly.

The skin lies in both sectors. As to habitat, it covers the whole body. As to delimitation from the similar, it is bounded inside by its fixed surface, and outside by space. It's delimitation from the dissimilar is as for head hairs.

6. Flesh

There are nine hundred pieces of flesh. All are red, like Kimsuka flowers. The flesh of the calves is the shape of cooked rice in a palm leaf bag. The flesh of the thighs is the shape of a rolling pin. The flesh of the buttock is the shape of the end of an oven. The flesh of the back is the shape

of a slab of palm sugar. The flesh between each two ribs is the shape of a clay mortar squeezed thin in a flattened opening. The flesh of a breast is the shape of a lump of clay made into a ball and flung down. The flesh of the two upper arms is the shape of a large, skinned rat, but twice the size. When they examine the flesh grossly in this way, it also becomes evident subtly too.

Flesh lies in both sectors. Its habitat is being plastered over the three hundred bones. Flesh is bound below its surface by being fixed on to the collection of bones. The upper side of the flesh is attached to the skin. The edges of each piece of flesh are attached to other pieces of flesh. Delimitation of flesh from the dissimilar is as for head hairs.

7. Sinews

There are nine hundred sinews. All the sinews are white. They have various shapes. Five of the great sinews that bind the body together start from the upper part of the neck and descend in the front. Five more descend in the back. There are five from the right and five from the left. Of those that bind the right hand, five descend in the front of the hand and five in the back, likewise those that bind the left hand. For those that bind the right foot, five descend by the front and five by the back, and likewise for the left foot. There are sixty great sinews called 'the body supporters' which descend from the neck and bind the body together. These are also called tendons. All of these are the shape of yam shoots.

There are other sinews scattered over various parts of the body. These are finer still, and are the shape of strings and cords. Others, still finer, are the shape of creepers. And, others, still finer, are the shape of lute strings. Yet others are the shape of coarse thread. The sinews at the backs of the hands and feet are the shape of a bird's claw. Those in the head are the shape of children's head nets. The sinews in the back are the shape of a wet net spread out in the sun. The rest of the sinews, which follow the various limbs,

are the shape of a net jacket fitted to the body. Sinews are to be found in both sectors. They are found binding the bones of the whole body together. Sinews are bounded below by their supporting surface, fixed to the three hundred bones. They are bounded above by the portions in contact with the flesh and inner skin. All around they are bounded by each other. This is the delimitation from the similar. The delimitation from the dissimilar is as for head hairs.

8. Bones

There are 300 bones. Thirty-two teeth bones have already been counted separately. The rest consists of sixty-four hand bones, sixty-four foot bones, and sixty-four soft bones dependant on the flesh.

In each leg, there is an ankle bone, two shin bones, one knee bone and one thigh bone. Above this are two hip bones, eighteen spine bones, twenty-four rib bones, fourteen breast bones, one sternum, two collar bones, two shoulder blade bones, two upper arm bones, two pairs of forearm bones, seven neck bones, two jaw bones, one nose bone, two eye bones, two ear bones, one frontal bone, one occiput bone, and nine sinciput bones. This makes exactly three hundred bones. As to color, the bones are all white.

Bones are of various shapes. For example, the end bones of the toes are the shape of Kataka seeds. The bones next to these in the middle sections of the toes are the shape of Jack-fruit seeds. The bones of the base sections of the toes are the shape of small drums. The bones at the back of the foot are the shape of a bunch of bruised Yams. The heel bone is the shape of the seed of a single-stone Palmyra fruit. The ankle bones are the shape of two balls bound together.

The shin bones, where they rest on the ankle bones, are the shape of a Sindi shoot without the skin removed. The small shin bone is the shape of a toy bow. The large one the shape of a shriveled snakes back. The knee bone is the shape of froth melted on one side. The place where the shin

bone rests on it is the shape of a blunt cow's horn. The thigh bone is the shape of a badly-pared handle for an ax or hatchet. The place where it fits into the hip bone is the shape of a ball and the place in the hip bone where it is set is the shape of a big Punnaga fruit with the end cut off. When fastened together, the two hip bones are the shape of a potter's oven, but separately each is the shape of the ring-fastening of a smith's hammer. The buttocks bone on the end of them is the shape of an inverted snake's hood which is perforated in seven or eight places.

Internally, the spine bones are the shape of lead sheet pipes put one on top of the other. Externally, they are the shape of a string of beads. Each spine bone has two or three rows of projections next to each other, like the teeth of a saw. Of the twenty-four ribs bones the incomplete ones are the shape of blunt sabers, and the complete ones are the shape of long sabers. All together, they look like the outspread wings of a white cock. The fourteen breast bones are in the shape of an old chariot frame. The heart bone or sternum, is the shape of the bowl of a spoon. The collar bones have the shape of small metal knife handles.

The shoulder-blade bones are the shape of a Sinhalese hoe worn down on one side. The upper arm bones are the shape of mirror handles. The forearm bones are the shape of twin palm trunks. The wrist bones are the shape of lead-sheet pipes stuck together. The bones of the back of the hand are the shape of a bundle of bruised Yams. The base sections of the fingers are the shape of small drums. The bones of the middle sections are the shape of immature Jack-fruit seeds. The bones of the end sections are the shape of Kataka seeds.

The seven neck bones are the shape of rings of a bamboo stem threaded one after other on a stick. The lower jaw bone is the shape of a smith's iron hammer ring-fastening. The upper one is the shape of a knife used for scraping the rind off sugarcane. The bones of the eye sockets and nostril sockets are the shape of young Palmyra seeds with the kernels removed. The frontal bone is the shape of an inverted bowl made of shell.

The bones of the ear-holes are the shape of barber's razor boxes. The bone in the forehead, above the frontal bone and the ear-holes is the shape of a piece of curled-up toffee flake. The Occiput bone is the shape of a lopsided coconut with a hole cut in one end. The Sinciput bones are the shape of a dish made of an old gourd held together with stitches.

Bones lie in both the upper and lower sectors of the body. As to habitat, bones are found indiscriminately throughout the whole body. Specifically, the head bones rest on the neck bones, the neck bones rest on the spine bones, the spine bones on the hip bones, the hip bones on the thigh bones, the thigh bones on the knee bones, the knee bones on the shin bones, the shin bones on the ankle bones, and the ankle bones rest on the back of the bones of the foot.

Bones are bounded inside by bone marrow, above by flesh, and at the ends by each other. This is delimitation from the similar. Delimitation from the dissimilar is as for head hairs.

9. Bone Marrow

Each bone has marrow inside. The color is white. The shape inside each large bone is like a large cane shoot moistened and inserted into a bamboo tube. Inside each small bone, it is the shape of a slender cane shoot moistened and inserted in a twig of bamboo.

Marrow lies in both upper and lower sectors.

As to location, its habitat is inside the bones. It is delimited by the inner surface of the bone. Delimitation from the dissimilar is as for head hairs.

10. Kidneys

The kidneys are two organs joined together. They are a dull red color, the color of Palibhaddahaka seeds. The kidneys are shaped like a pair of balls with which a child would play, or the shape of a pair of Mango fruits attached to a single stalk. They lie in the upper sector, on either side of the heart, fastened together by a stout sinew that starts at the base of the neck and divides into two a short way out.

The kidneys are bounded by their own covering. Delimitation from the dissimilar is as for head hairs.

11. Heart

The heart organ is the color of the back of a red-lotus petal. It is the shape of a lotus bud with the outer petals removed, turned upside down. It is smooth on the outside. Inside it is like the interior of a Kosataki or Loofah gourd. In those who possess understanding, it is a little expanded. In those without understanding it is still only a single bud.

Inside it there is a hollow the size of a Punnāgo seed [*Rottleria tinctoria*] where half a *Pasata* [handful] of blood is kept. The mind element and mind consciousness element arise with this as their support. In one of greedy temperament this blood is red. In one of hating temperament, it is black. In one of deluded temperament, it is cloudy like water in which meat has been washed. In one of faithful temperament, it is yellow, the color of Kanikara flowers [*Pterospermum Acerifolium*]. In one with wisdom is limpid, clear, bright, and shining pure, shining like a real diamond that has been washed.

The heart lies in the upper sector, in the middle of the body, between the two breasts. It is bounded by the cover of the heart organ. Delimitation from the dissimilar is as for head hairs.

12. Liver

The liver is an organ consisting of a slab of flesh. It is a brownish shade of red, like the not-too-red backs of white water lily petals. In shape, it has a single root with twin ends, the shape of a Kovilara [Ebony] leaf. In sluggish people, it is single and large but in those with wisdom, there are two or three small ones. The liver lies in the upper sector, inside on the right. It is bounded by its own organ cover. Delimitation from the dissimilar is as for head hairs.

13. Pleura or Membrane

Membranes or pleura are for the covering of the flesh. They are of two types, open and closed. Both kinds are white, the color of muslin rags. The membrane is the shape of what it covers. The concealed membrane lies in the upper sector. The unconcealed membrane lies in both sectors. The closed membrane covers the heart and kidney. Open membranes cover the flesh under the inner skin throughout the whole body. The membrane is bounded below by the flesh, and above by the inner skin. The edges are bounded by more membrane. Delimitation from the dissimilar is like as for head hairs.

14. Spleen

The spleen is the ‘tongue’ of the stomach. It is blue, the color of Niggunḍī [Vitex Negundo] flowers. It is the shape of a black calf’s tongue seven fingers in size without any attachments. It lies in the upper sector, near the upper stomach to the left of the heart. If removed, it leaves the body more open to infection or death. It is bounded by the covering of the spleen organ. Delimitation from the dissimilar is as for head hairs.

15. Lungs

Lungs are divided into two organs. They are red, the color of not very ripe Udumbara fig fruits. They are the shape of an unevenly cut thick slice of cake. Inside, they are tasteless and lack nutritive value, like a lump of chewed straw, because they have been burned by the heat of the Karma-born fire element that springs up when there is the need to eat or drink. The lungs lie in the upper sector, inside between the two breasts, hanging above the heart and liver and covering them.

They are bounded by the lung organ covering. Delimitation from the dissimilar is as for head hairs.

16. The Large Intestine (Bowel)

The bowel tube is looped in twenty-one places. In a man it is thirty-two hands long, and in women twenty-eight hands long. It is white, the color of lime mixed with sand. It is the shape of a beheaded snake, coiled up and put in a trough of blood. It lies in both upper and lower sectors. It is fastened above to the throat and includes the stomach below to the rectum. It is the passage way for excrement through the inside of the body. It is bounded by the bowel tube. Delimitation from the dissimilar is as for head hairs.

17. Small Intestine

This is the inner lining of the bowel in the places where the bowel is coiled.

It is white, the color of Daskasi-talika [a white edible water lilly] roots, and it is the shape of those roots. It lies in both upper and lower sectors. It is found inside the twenty-one coils of the bowel, like the strings inside rope-rings used for wiping the feet. It fastens the bowel coils together so that they do not slip down in those working with hoes or axes, just as the marionette's strings hold it's wooden limbs.

It is bounded by the bowel tube. Delimitation from the dissimilar is as for head hairs.

18. Stomach - Undigested Food

This is what has been eaten, drunk, chewed and tasted, and is present in the stomach. It is the color of swallowed food and the shape of rice loosely tied in a cloth strainer. It is found in the upper sector of the body, in the stomach.

What is called 'stomach' is a part of the bowel membrane, like a swelled air pocket in the middle of a length of wet cloth being wrung out at both ends. It is smooth outside, inside it is like a balloon of cloth soiled by wrapping up meat refuse. It can be like the inside of the skin of rotten Jack-fruit. This is the place where worms dwell, seething in tangles. The thirty-two families of worms such as: round worms, boil-producing worms, 'palm-splinter' worms, needle-mouthed worms, tape worms, thread worms and the rest are all found here. When there is no food or drink present they leap up shrieking and pounce upon the heart. When food and drink are swallowed they wait with uplifted mouths and scramble to catch the first two or three lumps swallowed. For these worms the stomach is maternity home, privy, hospital and charnel ground.

Just as when it has rained heavily in a time of drought and what has been carried by the water into the cesspit at the gate of an outcast village, the various kinds of odor such as urine, excrement, bits of hide, bone and sinew as well as spittle, snot, and blood, get mixed up with the mud and water already collected there. After two or three days the families of worms appear, and it ferments, warmed by the energy of the sun's heat, frothing and bubbling on the top, quite black in color, and so utterly stinking and loathsome that one can scarcely go near it or look at it much less smell it or taste it.

So too the stomach is where the assortment of food and drink falls after being pounded up by the pestle of teeth, turned over by the hand of the tongue and stuck together by saliva, losing at that moment its virtues of color, smell, and taste, and taking on the appearance of a weavers' paste or dogs' vomit. It gets soured with the bile, phlegm and wind that have collected there and ferments with the energy of the stomach-fire's heat, seething with the families of worms, frothing and bubbling on the top until it turns into an utterly stinking, nauseating mulch. Even to hear about it takes away any appetite for food or drink, let alone seeing it with the eye of understanding. When food or drink fall into the stomach, they get divided into five parts: the worms eat one part, the stomach-fire burns up another part, another part becomes urine, another part becomes excrement and one part is turned into nourishment and sustains the flesh.

The stomach is bounded by the stomach-lining and by the undigested food. Delimitation from the dissimilar is as for head hairs.

19. Feces

Feces are excrement, the color of digested food and the shape of its location, the bowel. They are found in the lower sector of the body.

Feces are found in the rectum and the lowest end of the bowel, between the navel and the base of the spine. This measures eight fingerbreadths in height and resembles a bamboo tube. Like rain, feces run down to fill the lowest level and stay there. Cooked and simmered by the stomach-fire, they become soft as though ground on a stone and run down through the cavities of the bowels. They are pressed down there, becoming impacted like brown clay pushed into a bamboo joint, and there they stay.

It is bounded by the bowel receptacle for digested food and by more dung. Delimitation from the dissimilar is as for head hairs.

20. The Brain

The brain is the lump of marrow found inside the skull. It is white, like the flesh of a toadstool or the color of spoiled milk that has not yet become curd. It is the shape of its location in the skull. It is in the upper sector and found inside the skull, like four lumps of dough put together, corresponding with the skull's four sutured sections. It is bounded by the skull's inner surface and by other brain matter.

Delimitation from the dissimilar is as for head hairs.

21. Bile

There are two kinds of bile: localized bile and free bile. The localized bile is the color of thick Madhuka [liquorice] oil and free bile is the color of faded Akuli flowers. Both are the shape of their container.

Localized bile belongs to the upper sector. Free bile is found in both sectors.

Free bile spreads, like a drop of oil on water. It is all over the body except for the head hairs, body hairs, teeth, nails, and places where there is no flesh or where the skin is hard and dry. When it is disturbed, the eyes become yellow and twitch and the body shivers and itches. The localized bile is situated near the flesh of the liver, between the heart and the lungs. It is found in the bile container, the gall bladder, which is like a large Kosataki or Loofah gourd pip. When it is disturbed, beings go crazy and become demented, throwing off conscience and shame, doing the undoable, speaking the unspeakable and thinking the unthinkable.

It is bounded by its own membranes. Delimitation from the dissimilar is as for head hairs.

22. Phlegm

Phlegm is inside the body. There is about a bowl full of it. It is white, the color of the juice of Nagabala leaves. It takes the shape of its container and lies in the upper sector.

It is found on the surface of the digesting food in the stomach. Just as duckweed and green scum on the surface of the a pond divide when a stick is dropped into the water and then close back together again, so when eating and the food or drink pass into the stomach, the phlegm divides and then closes up again. If the phlegm becomes weak the stomach becomes utterly disgusting, with a stink like rotten eggs. The mouth reeks with this stench rising from the stomach. This is so bad that the man has to be told 'Go away, your breath stinks.' When phlegm is plentiful, it seals the surface of the stomach, acting like the wooden lid of a privy.

Phlegm is bounded by its own membrane. Delimitation from the dissimilar is as for head hairs. It is a separate body part.

23. Pus

Pus is produced by decaying blood. It is normally the color of bleached leaves, but in a dead body it is the color of stale, thickened gruel. Pus takes the shape of its container. It is found in both the upper and lower sectors of the body.

There is no fixed location for pus, it can be found wherever it accumulates. It can be found wherever blood stagnates, as in damaged parts of the body or wherever boils appear. It is bounded by its own membrane. Delimitation from the dissimilar is as for head hairs. It is a separate body part.

24. Blood

There are two types of blood, stored blood and mobile blood. Stored blood is dark reddish brown, the color of cooked and thickened insects, and mobile blood is a bright red, the color of clear insects. Both take the shape of their container. Stored blood is found in the upper sector and the mobile blood belongs to both sectors. Blood permeates the whole body except for the head hairs, body hairs, teeth, nails, and places where there is no flesh or hard, dry skin following the network of veins. A bowlful of stored blood fills the lower part of the Liver, splashing over to the heart, kidneys and the lungs to keep them moist. If these organs are not moistened, they become thirsty.

Blood is generally bounded by the veins and arteries. Delimitation from the dissimilar is as for head hairs. It is a separate body part.

25. Sweat

Sweat is the water that trickles from the pores of the body hairs. It is the color of clear Sesame oil. It takes the shape of its container, and is found in both sectors. There is no fixed location for sweat, it can be found everywhere. If the body is heated by the sun, fire, or a change in temperature, it trickles from all the pores at head hairs and body hairs, like water from cut lily stems or lotus stalks pulled out of the water. Thus, its shape corresponds to the pore openings at the head hairs and body hairs. Meditators who discern sweat should only pay attention to it as it fills the pore openings of head hairs and body hairs.

Sweat is bounded by its container. Delimitation from the dissimilar is as for head hairs. It is a separate body part.

26. Fat

Fat is a thick, oily substance, the color of sliced Turmeric. In a stout man, it is the shape of a tumeric-colored muslin rag placed in two or three thicknesses over the shank flesh, thigh flesh, back flesh near the spine and the belly. It is between the inner skin and the flesh. In the body of a lean man it is the shape of a single tumeric-colored muslin rag placed between the inner skin and the flesh.

It is found in both upper and lower sectors. It permeates the whole of a stout man's body and is to be found on a lean man's shank flesh. Although it is oily, it is not used as oil for the head or the nose because of its disgusting nature.

It is bounded below by the flesh, and above by the inner skin and all around by more fat. Delimitation from the dissimilar is as for head hairs.

27. Tears

Tears are the water that trickles from the eyes. They are the color of clear Sesame oil. They are the shape of their container.

They belong to the upper sector.

Tears are found in the eye sockets, but they do not accumulate in the eye sockets, as bile does in the gall bladder. When beings feel joy and laugh uproariously or feel grief and weep, eat particular kinds of wrong food, or when their eyes are affected by smoke, dust or dirt, tears fill up the eye sockets and trickle out. The meditator examining tears should focus on them only as they are filling the eye sockets.

Tears are bounded by their containers [initially the eye socket]. Delimitation from the dissimilar is as for head hairs.

28. Grease

Grease is a melted oily substance. It is the color of coconut oil or of oil sprinkled on gruel. In shape, it is like a film such as a drop of oil spread out on still water when bathing.

It belongs to both upper and lower sectors of the body.

It is found mostly on the palm of the hands, the soles of the feet, the backs of the feet, the tip of the nose, the forehead and the points of the shoulders. It is not always to be found in the melted state, but when these parts get heated by fire, sun, or change of temperature, it spreads over those places like the oily film on still water when bathing.

Grease is delimited by its own boundaries. Delimitation from the dissimilar is as for head hairs.

29. Saliva

Saliva is the water mixed with froth inside the mouth. It is white, the color of froth. It takes the shape of its container, or it can be called 'the shape of froth'. It is found in the upper sector, on the tongue after it has descended from the cheeks. It is not always accumulated there, but when beings see attractive food or remember it or put something hot or bitter or sharp or salty or sour into their mouths, or when their hearts are faint or nausea arises, then saliva appears and runs down from the cheeks on both sides to settle on the tongue. Saliva is thin at the tip of the tongue and thick at the root of the tongue. It is capable, of wetting rice or anything chewable which is put into the mouth. Like water in a pit scooped in a sandy river bank, it is never used up.

Saliva is delimited by its own boundaries. Delimitation from the dissimilar is as for head hairs.

30. Snot or Nasal Mucus

Snot is the impurity that trickles down from the brain. It is the color of a young Palmyra seed.

It takes the shape of its container and it belongs to the upper sector.

It is found filling the nostril cavities. It is not always to be found accumulated there. Snot oozes out like curd in a lotus leaf which has been pricked with a thorn underneath. When beings weep or suffer a disturbance of the elements due to wrong food or temperature, the brain inside becomes stale and phlegm oozes out, coming down through an opening in the palate. It fills the nostrils and stays there or trickles out. The meditator who examines snot should focus on it only as it fills the nostril cavities.

Snot is delimited by its own boundaries. Delimitation from the dissimilar is as for head hairs.

31. Synovial Fluid (The Oil of the Joints)

Synovial fluid is oily liquid which lubricates the joints of the body. It is the color of Kanikara gum and takes the shape of its container.

It is found in both upper and lower sectors.

It is found in the one hundred eighty joints, lubricating them. If it is weak, when a man gets up or sits down, moves forward or backward, bends or stretches, then his bones creak and he goes about making a noise like the snapping of fingers. Also, when he has walked only about five kilometers, his air element gets upset and his limbs pain him. But if a man has plenty of synovial fluid, his bones do not creak when he gets up or sits down, and even when he walks a long distance his air element does not get upset and his limbs do not pain him.

Synovial fluid is bounded by its place in the joints. Delimitation from the dissimilar is as for head hairs.

32. Urine

Urine in the body is the color of bean brine. It is the shape of water in a pot placed upside down. It is found in the lower segment inside the bladder.

Just as when a porous pot with no mouth is put in a cesspool, the solution from the cesspool gets into it even though no way of entry is evident, so too while the urinary secretion from the body enters the bladder it's way of entry is not evident, it's exit is however, is very evident. When the bladder is full of urine, beings feel the need to make water.

Urine is bounded by the inside of the bladder. Delimitation from the dissimilar is as for head hairs.

7.8.7 Delimitation of Impurity

This body is full of impurities. If one really sees the body as it truly is they will see that, no matter how handsome or how pretty the body may be at this moment, it is made up of many unclean parts and it is composed of organs and liquids which we would be mortified to see if they were not hidden beneath the skin.

There is nothing valuable like a gem in this body internally or externally, the body is full of impurities. Lord Buddha said, “Monks, contemplate this body, from the feet to the hair on the head, covered by skin and impurities. When anyone searches this two-meter body, from the feet to the top of the head, covered by skin, that person will see nothing clean, no pearl, no crystal and no gem. There is nothing clean in any part of the body, for example, the head hair and body hair, both smell bad and are ugly.”

When the meditator contemplates every organ in the body, such as the hair on the head, by color, shape, sector, place of origin and delimitation, he becomes mindful of the impurities by color, shape, odor, place of origin and delimitation. Like a man with good eyes who sees a garland made

of thirty-two different colored flowers on one string, he can see all the flowers in that garland in order.

When a meditator can contemplate his own organs objectively, he can contemplate the same way for all beings, other human and animal beings walking around. The food and water that these beings eat is accumulated in their organs.

The examination of the parts of the body, such as hair on the head, by color, shape, sector, place of origin and by delimitation produces the Learning Sign (*Uggaha-nimitta*). Examination of every part of the body by impurities produces the Counterpart Sign (*Paṭibhāga-nimitta*). As the meditator keeps practicing, the counterpart sign and attainment concentration (*Appanā-samādhi*) will be attained by the power the first *Jhāna*, as already mentioned in *Asubha* meditation in Chapter Six.

7.8.8 Three Perspectives

This meditation is both *Samatha* and *Vipassanā*. There are three perspectives:

1. The Samatha Perspective

The *Samatha* perspective focuses on impurity in accordance with the Mahā Satipaṭṭhāna Sutta. When the meditator contemplates the thirty-two parts of the body, seeing impurity and ugliness until the mind is calmed, this is *Samatha*.

2. The Vipassanā Perspective

The *Vipassanā* perspective focuses on elements in accordance with the Mahāhatthipadopama Sutta, Mahārāhulovāda Sutta and the Dhātuvibhaṅga Sutta. When the meditator contemplates the body as just elements, not a being, not a person, and not self, or contemplates the Three Characteristics (*Tilakkhaṇa*), this is *Vipassanā*. Therefore, contemplation of the body is

both *Samatha* and *Vipassanā*. It depends on the meditator's perspective, meditation practice and ability to practice both *Samatha* and *Vipassanā* in one meditation.

3. The Kasiṇa Perspective

The *Kasiṇa* perspective focuses on the color of the organs, such as the green color of the bile or intestines, the yellow of the eyeball or fat, the red of blood and white of bone. According to Lord Buddha's words on *Kāyagatāsati*, this defines the four prime color meditation objects (*Vaṇṇa Kasiṇā*).

Examining the *Vaṇṇa Kasiṇā* in the thirty-two parts of the body can allow the meditator to reach the Fourth *Jhāna*. Normally, *Samatha* meditation of the thirty-two parts of the body along with *Asubha* meditation will allow the meditator to reach only the First *Jhāna*. However, the meditator who does not only contemplate the thirty-two parts as impure but also contemplates them by color of the organs until the mind is calm, which is *Vaṇṇa Kasiṇā*, can attain the Fourth *Jhāna*.

This meditation allows the meditator to be mindful of every part of the body by color and shape. It is called *Kāyagatāsati*. This meditation is not called *Asubha* because *Asubha* meditation allows the meditator to contemplate others' bodies. In *Kāyagatāsati*, the meditator contemplates only his or her own body.

7.9 MINDFULNESS OF BREATHING

There are sixteen methods of Mindfulness of Breathing (*Ānāpānasati*) [breathing in and breathing out as meditation objects] which Lord Buddha has praised:⁴⁶

Monks, Mindfulness of Breathing which one has developed is peaceful, refined and tranquil. It brings a happy life. Unwholesome states which have already arisen [in his mind] will suddenly be calmed.

Lord Buddha has also describes how to meditate:

A monk in this Norm-Discipline who lives in the forest, at the roots of a tree or in a quiet shelter sits cross-legged and upright with stable mindfulness and he is mindful of breathing in and breathing out.

These sixteen methods of Mindfulness of Breathing are categorized into four groups of four which are called:

1. Mindfulness of the Breathing Body (*Kāyānupassanā*),
2. Mindfulness of Breathing Feelings (*Vedanānupassanā*),
3. Mindfulness of Breathing Mind (*Cittānupassanā*),
4. Contemplation of Breathing Dhamma (*Dhammānupassanā*).

Each step consists of a pair of breathing in and breathing out. Here is a brief summary explanation, giving both the Pāli and the translation.

⁴⁶ The Pāli Tipiṭaka, Siamrat, book 21, Aṅguttara-Nikāya Catukkanipāta, section 542 page 329.

7.9.1 Mindfulness of the Breathing Body (Kāyānupassanā)

1. *Dīghaṃ vā assasanto dīghaṃ assasāmīti pajānāti.*

When a monk takes in a long breath, he is mindful that he is taking in a long breath.

Dīghaṃ vā passasanto dīghaṃ passasāmīti pajānāti.

When a monk lets out a long breath, he is mindful that he is letting out a long breath.

One who practices *Ānāpānasati* is firmly mindful of breathing in and out. He takes a long, deep breath in and out. When he takes a long deep breath in and out, he is mindful that he is taking a long deep breath in and out. One remains mindful as the breaths become shorter and shorter.

A Reminder: Do not accelerate the rate of breathing or take too long breathing in and out. This could easily make you exhausted. Another reminder: Do not pay too much attention to breathing in and out as this could make you become nervous.

2. *Rassaṃ vā assasanto rassaṃ assasāmīti pajānāti.*

When a monk takes in a short breath, he is mindful that he is taking in a short breath.

Rassaṃ vā passasanto rassaṃ passasāmīti pajānāti.

When a monk lets out a short breath, he is mindful that he is letting out a short breath.

When one takes a short breath in, he is mindful that he is taking a short breath in. When one lets a short breath out, he is mindful that he is letting a short breath out. Keep contemplating the breath with mindfulness while breathing in and out until the breathing becomes calm and soft.

3. *Sabbakāyapaṭisaṇvedī assasissāmīti sikkhati.*

Mindfully, we will experience the whole breath as we take a breath in.

Sabbakāyapaṭisaṇvedī passasissāmīti sikkhati.

Mindfully, we will experience the whole breath as we let a breath out.

The Pāli word *Sikkhati* means to be mindful. It is usually translated as to study or learn, so this sentence means to pay attention before taking a breath in and letting a breath out. In this case, being mindful and learning have the same meaning.

The definition of “we will experience the whole breath as we take a breath in” and “we will experience the whole breath as we let a breath out” is that the meditator will be mindful continually throughout the process of taking a breath in and letting a breath out, from the start to the end of each process.

The word “will” implies “the future,” so the process of taking a breath in and letting a breath out has not started yet, but it means that the meditator gets ready to practice the meditation.

The word *Sabbakāyapaṭisaṇvedī* means to be mindful of the whole breath, but also to know the whole breath body or to be aware of the whole wind element throughout the body.

The word *kāya* within *Sabbakāyapaṭisaṇvedī* means the breath that is going in and out.

4. *Passambhayaṃ kāyasaṅkhāraṃ assasissāmīti sikkhati.*

Mindfully, we will calm down the body formation [breath in and out] (*Kāyasaṅkhāra*) as we take a breath in.

Passambhayaṃ kāyasaṅkhāraṃ passasissāmīti sikkhati.

Mindfully, we will calm down the body formation as we let a breath out.

The word *Kāyasaṅkhāra* means breathing or body formation. Life can survive and our body can move only because of our ability to breathe. If there is no breath, life cannot survive and the body cannot move. Therefore, breathing in and out is the body-formation or *Kāyasaṅkhāra*.

By constantly contemplating breathing in and breathing out, we calm down the breath like it is about to stop. Some new meditators question why the breathing slows down like that, are we going to die? Some might even stop practicing temporarily. This is just the natural process of the mind becoming concentrated.

Group One is categorized as Mindfulness regarding the body or *Kāyanupassanā* because the breath is recognized part of the body.

7.9.2 Mindfulness of Breathing Feelings (*Vedanānupassanā*)

Lord Buddha said that one who successfully practices mindfulness of breathing as *Kāyānupassana* will at least attain the first *Jhāna*. Thus, the meditator will start to experience *Pīti* which is Joy or Rapture.

5. *Pītipaṭisaṇvedī assasissāmīti sikkhati.*

Mindfully, we will experience Joy (*Pīti*), as we take a breath in.

Pītipaṭisaṇvedī passasissāmīti sikkhati.

Mindfully, we will experience Joy (*Pīti*), as we let a breath out.

The Pāli word *Pītipaṭisaṇvedī* means to experience *Pīti*, which means to know or be mindful of *Pīti*. In this case, it means to focus awareness on *Pīti* as well as breathing in and out. There are two types of knowing

Pīti, by: (1) *Samādhi* or Concentration and (2) *Vipassanā* or Insight Meditation

Knowing *Pīti* by *Samādhi* means to meditate from the first *Jhāna* to the second *Jhāna* which highlights *Pīti* (Rapture) because Applied Thought (*Vitakka*) and Sustained Thought (*Vicāra*) are eliminated. Knowing *Pīti* by *Vipassanā* is contemplating the Three Characteristics (*Tilakkhaṇa*) of all Compound Phenomena which are that all Compound Phenomena are Impermanent, Suffering and ultimately Non-Self. This can be achieved by contemplating the arising and passing away of *Pīti*.

6. *Sukhapaṭisaṇvedī assasissāmīti sikkhati.*

Mindfully, we will experience Peaceful Happiness (*Sukha*) as we take a breath in.

Sukhapaṭisaṇvedī passasissāmīti sikkhati.

Mindfully, we will experience Peaceful Happiness (*Sukha*) as we let a breath out.

The word *Sukhapaṭisaṇvedī* to experience *Sukha*, has the same definition as to experience *Pīti* and the same twofold method. Knowing Peaceful Happiness (*Sukha*) by *Samādhi* is meditating to the third *Jhāna*. The Third *Jhāna* highlights Peaceful Happiness because Joy or Rapture (*Pīti*) is eliminated. Knowing Peaceful Happiness by *Vipassanā* is contemplating the arising and passing away of Peaceful Happiness as well as the Three Characteristics (*Tilakkhaṇa*) of all Compound Phenomena.

7. *Cittasaṅkhārapaṭisaṇvedī assasissāmīti sikkhati.*

Mindfully, we will experience mind-formation (*Cittasaṅkhāra*) as we take a breath in.

Cittasaṅkhārapaṭisaṇvedī passasissāmīti sikkhati.

Mindfully, we will experience mind-formation (*Cittasaṅkhāra*) as we let a breath out.

Again, the word *Paṭisaṇvedī* has same two meanings: to experience by *Samādhi* and by *Vipassanā*.

Cittasaṅkhāra means mental formation. It has two key components: (1) knowing Sensation (*Vedanā*) [to know the emotions such as happiness or suffering] and (2) Perception (*Saññā*) [remembering the sensation such as emotion of happiness or suffering]. Sensation and Perception are in every *Jhāna*, from the first *Jhāna* to the fourth *Jhāna*, but the difference is crude and refined in the order of *Jhāna* levels. Sensation and Perception are called mental formation (*Cittasaṅkhāra*). [The sensation is the emotion of Happiness which continues through the first to the third *Jhāna*, but in the fourth *Jhāna*, the sensation becomes equanimity (*Upekkhā*).]

8. *Passambhayaṃ cittasaṅkhāraṃ assasissāmīti sikkhati.*

Mindfully, we will calm down the mental formation (*Cittasaṅkhāra*) as we take a breath in.

Passambhayaṃ cittasaṅkhāraṃ passasissāmīti sikkhati.

Mindfully, we will calm down the mental formation (*Cittasaṅkhāra*) as we let a breath out.

We mindfully calm down the crude mental formation (*Cittasaṅkhāra*) to become more refined [more refine Sensation and Perception - the more refined the mind is, the more calmed it is].

The practices in Group Two are called Mindfulness of Feelings (*Vedanānupassanā*).

7.9.3 Mindfulness of the Breathing Mind (*Cittānupassanā*)

9. *Cittapaṭisaṇvedī assasissāmīti sikkhati.*

Mindfully, we will experience and observe the mind (*Citta*) as we take a breath in.

Cittapaṭisaṇvedī passasissāmīti sikkhati.

Mindfully, we will experience and observe the mind (*Citta*) as we let a breath out.

We experience, observe and contemplate the mind every moment during the process of breathing in and out. When the mind has lust, we know that it has lust, when it does not, we know that it does not. When the mind has anger or hatred, we know that it has anger or hatred. The meditator mindfully knows the condition of mind at every moment.

10. *Abhippamodayaṃ cittaṃ assasissāmīti sikkhati.*

Mindfully, we will experience and observe increasing delight as we take a breath in.

Abhippamodayaṃ cittaṃ passasissāmīti sikkhati.

Mindfully, we will experience and observe increasing delight as we let a breath out.

We experience and observe increasing delight in two ways: by *Samādhi* and by *Vipassanā*. For example, when a meditator attains the second *Jhāna* in which Joy (*Pīti*) predominates, the meditator observes the Joy, this is observing the mind by *Samādhi*. When the meditator contemplates the arising and passing away of Joy, this is by *Vipassanā*.

11. *Samādahaṃ cittaṃ assasissāmīti sikkhati.*

Mindfully, we will experience and observe the concentration of mind as we take a breath in.

Samādahaṃ cittaṃ passasissāmīti sikkhati.

Mindfully, we will experience and observe the concentration of mind as we let a breath out.

We experience and observe the concentration of mind in two ways: by *Samādhi* and by *Vipassanā*. When the meditator's mind is concentrated

with the power of *Jhāna* such as the first *Jhāna*, his mind is concentrated by *Samādhi*. When the meditator contemplates the arising and passing away of concentration of mind at each moment, this is *Vipassanā*. Momentary concentration (*Khaṇika-samādhi*) arises while the meditator is contemplating the Three Characteristics (*Tilakkhaṇa*) is also *Vipassanā*.

12. *Vimocayaṃ cittaṃ assasissāmīti sikkhati.*

Mindfully, we will liberate the mind as we take a breath in.

Vimocayaṃ cittaṃ passasissāmīti sikkhati.

Mindfully, we will liberate the mind as we let a breath out.

We experience and observe the release of the mind in two ways: by *Samādhi* and by *Vipassanā*. When a meditator attains the first *Jhāna*, the mind is released from all Five Hindrances by the Five *Jhāna* factors. When one attains the second *Jhāna*, the mind is further released from Applied Thought (*Vitakka*) and Sustained Thought (*Vicāra*). Similarly, attaining the third *Jhāna* releases Joy (*Pīti*) and The Fourth *Jhāna* releases Happiness (*Sukha*). This is the mind released by Concentration.

By *Vipassanā*, when the meditator leaves the *Jhāna*, he contemplates the arising and passing away [the mind arises, stands and falls] and then releasing the mind from:

- Perception of Permanence (*Niccasaññā*) through Contemplation of Impermanence (*Aniccānupassanā*),
- Perception of Happiness (*Sukhasaññā*) through Contemplation of Suffering (*Dukkhānupassanā*),
- Perception of Self (*Attasaññā*) through Contemplation of Non-Self (*Anattānupassanā*),
- Joy, pleasure or attachment (*Nandi*) through Contemplation of Disgust (*Nibbidānupassanā*),

- Lust (*Rāga*) through Contemplation of Absence of Desire (*Virāgānupassanā*),
- Craving (*Taṇhā*) through Contemplation of Extinction of Craving (*Nirodhānupassanā*),
- Clinging (*Ādāna*) with Contemplation of Renunciation (*Paṭinissaggānupassanā*).

The practices in Group Three are called Contemplation of Mind (*Cittānupassanā*), because they all involve mindfulness of the mind and the four *Jhānas*, which enable the meditator to contemplate *Vipassanā* of the mind at every level of *Jhāna*.

7.9.4 Contemplation of Breathing Dhamma (*Dhammānupassanā*)

13. *Aniccānupassī assasissāmīti sikkhati.*

Mindfully, we will contemplate impermanence over and over as we take a breath in.

Aniccānupassī passasissāmīti sikkhati.

Mindfully, we will contemplate impermanence over and over as we let a breath out.

The meditator repeatedly contemplates the impermanence of the psycho-physical organism or name and form (*Nāma-rūpa*) while taking a breath in and letting a breath out. What exactly does one observe? One observes that the Five Aggregates repeatedly arise and disintegrate instantaneously, every moment, in accordance with the natural law of Conditioned Genesis [Body, Sensation, Perception, Mental Formations and Consciousness]. They have the Three Characteristics of all conditioned phenomena: arising, temporary existence with constant change and then passing away.

14. *Virāgānupassī assasissāmīti sikkhati.*

Mindfully, we will contemplate the abandonment of lust as we take a breath in.

Virāgānupassī passasissāmīti sikkhati.

Mindfully, we will contemplate the abandonment of lust as we let a breath out.

Abandonment of Lust is the Pāli word *Virāga* which has two meanings:

1. *Khayavirāga* is abandoning lust with the dissolution and disappearance of the psycho-physical organism [or mind and matter] that occurs every moment.

2. *Accantavirāga* is ultimate elimination of lust through experiencing Nirvana.

While taking a breath in and out, a meditator contemplates that dissolution of the Five Aggregates occurs all the time. As a result, one is able to abandon lust or reduce the level of lust in the Five Aggregates. This is *Khayavirāga*.

A meditator who contemplates Nirvana observes the characteristics of the Unconditioned. There is no growing old, getting sick or dying, no persistence with content change and no passing away. It is ultimate happiness (*Paramaṃ Sukhaṃ*). This is the opposite of the Five Aggregates which dissolve each instant. Thus, the meditator becomes bored with lust for this sensual world (*Saṅkhāra*) and takes Nirvana as his basic inner sphere of reference. This is *Accantavirāga*.

15. *Nirodhānupassī assasissāmīti sikkhati.*

Mindfully, we will contemplate Extinction of lust (*Nirodha*) as we take a breath in.

Nirodhānupassī passasissāmīti sikkhati.

Mindfully, we will contemplate Extinction of lust (*Nirodha*) as we let a breath out.

The Pāli word *Nirodha* has two meanings:

1. *Khayanirodha* means extinction or termination of lust and craving.
2. *Accantanirodha* means complete extinction of all lust and all craving by experiencing Nirvana.

16. *Paṭinissaggānupassī assasissāmīti sikkhati.*

Mindfully, we will contemplate detachment as we take a breath in.

Paṭinissaggānupassī passasissāmīti sikkhati.

Mindfully, we will contemplate detachment as we let a breath out.

The Pāli term *Paṭinissagga* or detachment has two meanings:

1. *Pariccāgapāṭinissagga* is detaching by donation which means sacrifice without residual longing.
2. *Pakkhandaparicca* is detaching by fleeing from defilements including the Five Aggregates and Formations (*Abhisāṅghāra*) which means *Karma* [formation of merit, demerit and the imperturbable such as the Formless Brahman]. This leads only straight to Nirvana.

Group Four is Contemplation of dhamma (*Dhammānupassanā*). It is only *Vipassanā* where as Groups One, Two and Three are both *Samatha* and *Vipassanā*.

7.9.5 Benefits of Mindfulness of Breathing

Mindfulness of Breathing Meditation has huge benefits such as tranquility. Lord Buddha said, “This meditation when well developed is peaceful and refined.” Through elimination of anxiety, this meditation becomes peaceful and refined leading to a happy life. It eliminates distractions caused by anxiety, then one becomes mindful of breathing in and out. Thus, Lord Buddha says Mindfulness of Breathing is the elimination of anxiety.

The huge benefits of this meditation should bring the meditator to understand Transcendental Knowledge (*Vijjā*) and Emancipation (*Vimutti*). According to Lord Buddha:⁴⁷

Monks, Mindfulness of Breathing which a monk diligently develops will help complete the Four Foundations of Mindfulness (*Satipaṭṭhāna*).

The Four Foundations of Mindfulness which a monk diligently develops will help complete the Seven Enlightenment Factors (*Bojjhaṅga*).

The Seven Enlightenment Factors which a monk diligently develops will help complete Transcendental Knowledge (*Vijjā*) and Emancipation (*Vimutti*).

⁴⁷ The Pāli Tipiṭaka, Siamrat, book 21, Aṅguttara-Nikāya Catukkanipāta, section 542 page 329.

7.10 RECOLLECTION OF NIRVANA

The word “*Upasama*” in *Upasamānussati* (Recollection of Nirvana) means the peaceful state that suppresses suffering. This means Nirvana. The meditator who wishes to practice *Upasamānussati* [which was already introduced in *Ānāpānasati*] should find a quiet, secluded place and repeatedly contemplate the virtues of Nirvana in accordance with the Teachings of Lord Buddha:

Monks, among all dhammas both the conditioned and unconditioned, *Virāgadhmma* is the best. What is *Virāgadhmma*?

Virāgadhmma is sobering up from intoxication, eliminating thirst, withdrawing from clinging, ending the cycling, destroying craving, disgorging craving and ceasing craving.⁴⁸

7.10.1 Words for Nirvana

Virāgadhmma is Nirvana. There are many Pāli words for Nirvana:

- | | |
|---------------------------|-----------------------------------|
| 1. <i>Virāga</i> | Loosening and disgorging craving, |
| 2. <i>Madanimmadana</i> | Sobering up from intoxication, |
| 3. <i>Pipāsavinaya</i> | Eliminating thirst, |
| 4. <i>Ālayasamugghāta</i> | Withdrawal from clinging, |
| 5. <i>Vaṭṭupaccheda</i> | Ending the cycle, |
| 6. <i>Taṇhakkhaya</i> | Destroying craving, |
| 7. <i>Nirodha</i> | Ceasing craving, |
| 8. <i>Nibbāna</i> | Extinguishing craving. |

⁴⁸ The Pāli Tipiṭaka, Siamrat, book 21, Aṅguttara-Nikāya Catukkanipāta, section 34 page 44.

Nirvana as *Virāgadhamma*, is loosening and disgorging craving because when craving reaches Nirvana, it is destroyed completely.

Madanimmadana means sobering up from intoxication because all delusions such as intoxication with power, conceit and manhood are ended when reaching Nirvana.

Pipāsavinaya means elimination of thirst because all cravings are eliminated in Nirvana.

Ālayasamugghāta means withdrawal of desire because all desires for the five sense objects are cut off completely in Nirvana.

Vaṭṭupaccheda means ending the cycle (*Vaṭṭa*) of rebirth. When one reaches Nirvana, it is stopped.

Nirodha means cessation of craving because when craving reaches Nirvana, it disappears completely, and

Nibbāna means extinction or breaking off of craving. It is explained that *Vāna* are the bonds, knots, stitches or connections binding beings to existence in the 4 *Yoni*, 5 *Kati*, 7 *Viññāṇaṭṭhiti*, and 7 *Sattāvāsa*.

Upasama is contemplation of Nirvana. A meditator should diligently recall the virtues of Nirvana which Lord Buddha has praised in many Suttas. Monks, the Tathāgata will teach you the unconditioned ... Dhamma which is:

<i>Saccadhamma</i>	The Truth,
<i>Pāradhamma</i>	The Opposite Shore,
<i>Suddhasadhamma</i>	Hard-to-See,
<i>Ajjaradhamma</i>	Without Old Age,
<i>Dhuvadhamma</i>	Permanent,
<i>Nippaṇcadhamma</i>	Instantaneous,
<i>Amatadhamma</i>	Immortal,

<i>Sivadhamma</i>	Tranquil,
<i>Khemadhamma</i>	Secure,
<i>Apbhūtadhamma</i>	Astonishing,
<i>Anītikadhamma</i>	Free from Distress,
<i>Appyāpajjhadhamma</i>	Without harm,
<i>Visuddhidhamma</i>	Pure,
<i>Dīpadhamma</i>	An Island [Refuge],
<i>Tāṇadhamma</i>	A Strong hold [against suffering],
<i>Leṇadhamma</i>	A Refuge [from suffering].

7.10.2 Benefits of Recollection of Nirvana

When a meditator practices recollection of Nirvana with, for example, the power of the virtue of sobering up from intoxication, the mind will not be disturbed by lust, anger or delusion. It will go directly to the virtues of Nirvana. When the meditator calms the Five Hindrances, the *Jhāna* factors will be attained. However, because the virtues of Nirvana are profound and the meditator may contemplate various virtues, the mind may not reach attainment concentration (*Appanā-samādhi*), just access concentration (*Upacāra-samādhi*).

This *Jhāna* is considered *Upasamānussati* because it is attained by recollection of peace. Like the first Six Recollections, this *Upasamānussati* is fully achieved only by Noble Ones. But, worldly meditators who love peace should also practice this meditation, so their mind can find peace. Other benefits include: A monk who diligently practices *Upasamānussati* will sleep and wake up happily, have calmed senses and mind, be well equipped with moral shame (*Hiri*) and moral dread (*Ottappa*), develop a refined personality and become respected by his companions.

A light blue background with concentric ripples emanating from a central point, resembling a drop of water hitting a surface.

PART II

TRAINING IN HIGHER MENTALITY

ADHICITTA-SIKKHĀ

8

TEN OTHER CONCENTRATION DOMAINS

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8.1 FOUR DIVINE ABIDINGS

Here are the definitions of each Divine Abiding (*Brahmavihāra*):

1. **Loving-Kindness (*Mettā*)**: Wishing love and support for all beings.
2. **Compassion (*Karuṇā*)**: Seeing, hearing of or recalling those who suffer and wishing to release them from suffering.
3. **Sympathetic Joy (*Muditā*)**: Seeing or knowing about other beings with happiness then sharing in their joy, congratulating and wishing them continued success.
4. **Equanimity (*Upekkhā*)**: Making the mind neutral after helping those with suffering, when one cannot help them further, becoming neither happy nor sad.

8.1.1 Loving Kindness Meditation (*Mettā Brahmavihāra*)

Mettā is love [without lust], friendliness or Loving Kindness.

1. Initiating Sharing Loving Kindness

Before practicing Loving Kindness Meditation, a meditator should contemplate the dangers of anger and the benefits of patience. One first contemplates the costs of anger to increase the desire for *Mettā* practice and one's level of patience. The main purpose of *Mettā* Meditation is to eliminate anger and develop the virtue of patience. According to the Suttas, the greatest costs of anger are that:

Those with anger, overwhelmed by anger, and filled
with anger can [ultimately] kill each other...⁴⁹

The meditator then contemplates the benefits of patience:

⁴⁹ The Pāli Tipiṭaka, Sāmaṇera, book 20, Aṅguttara-Nikāya Tikaipāṭa, section 511 page 278.

Patience is the superb Dhamma which checks the mind and completely destroys unwholesome deeds.⁵⁰ The Tathāgata admires a person with the patience of an army as a Brahman.⁵¹ This virtue prevents destruction and brings enormous benefits both to oneself and to others. There is nothing more noble or holy than patience.⁵²

2. Four Targets to Avoid

When Initiating Sharing Mettā

When a meditator understands the danger of anger and the benefits of patience, he or she needs to recognize four types of persons to avoid when initially practicing sharing the merit:

1. The most hated,
2. The one most loved,
3. Those who are neutral,
4. Enemies.

In addition, one should not practice sharing Loving Kindness to one of the opposite sex or to those who are already dead. It is difficult for a beginning meditator to practice loving kindness by treating one who is hated as a loved one. Similarly, it is hard for a meditator to contemplate a loved one as neutral. If that person encounters hardships, the meditator will suffer. Treating neutral acquaintances as loved ones is also difficult. Also, when contemplating an enemy, thoughts of revenge are likely to arise. Finally, when targeting the opposite sex, sensual desire might arise. For all of these reasons, the sharing of loving kindness will not be successful. This actually happened. The son of a government official who had ordained asked a senior monk whom he should target for practicing loving kindness. The

⁵⁰ The Pāli Tipiṭaka, Siamrat, book 10, Dīgha-Nikāya Mahāvagga, section 54 page 57.

⁵¹ The Pāli Tipiṭaka, Siamrat, book 25, Khuddaka-Nikāya Dhammapada, section 36 page 69.

⁵² The Pāli Tipiṭaka, Siamrat, book 15, Saṃyutta-Nikāya Sagāthavagga, section 882 page 327.

senior monk replied loved ones so he targeted his wife. The result was that he was inflamed all night with sensual desire for his wife but as a monk, he could not fulfill his desire.

3. Begin by Sharing Mettā to Yourself

Meditators should practice loving kindness toward themselves before practicing on others, repeatedly reciting the following phrases until loving kindness comes into the mind:

Ahaṃ sukhito homi. Niddukkho homi.

May I be happy. May I be without suffering.

or

Ahaṃ avero homi, Abbyāpajjho homi, Anīgho homi. Sukhī attānaṃ pariharāmi.

May I be free from vengeance, free from doing harm, and free from suffering. May I be happy and keep myself far from all suffering.

Meditators should practice loving kindness towards themselves first and then toward others later. One will realize, “I love myself” and that all other beings love themselves as well. This forms the solid foundation for avoiding killing.

4. Sharing Mettā with Loved Ones

When meditators have practiced self-directed loving kindness and achieved the realization that all beings love themselves as mentioned above, they next practice loving kindness towards their own loved ones and those respected such as a preceptors, teachers or benefactors, sharing merit and loving kindness as follows:

Aesa sappuriso avero hotu, Abbyāpajjho hotu, Anīgho hotu, Sukhī attānaṃ pariharantu.

May this person be free from vengeance, free from doing any harm, and free from suffering. May he be happy and keep himself away from all suffering and danger.

The meditator recites this repeatedly, one hundred times or one thousand times, until reaching attainment concentration (*Appanā-samādhi*) or *Mettā-jhāna*.

Even though meditators achieve attainment concentration through Loving Kindness Meditation directed towards loved ones, they must not be content with this. They must practice Loving Kindness Meditation towards every category of person, continuing sharing with friends, neutral persons and enemies and meditating for each group until loving kindness comes into the mind with the same quality for all four categories: oneself, loved ones and friends, neutral persons and enemies.

5. Meditators without Enemies

Meditators who do not have enemies or who are candidates for Buddhahood have a generous disposition. Even if someone tries to make them suffer, they do not get angry and do not feel ill will. They always forgive and share loving kindness for all beings equally. Such meditators do not need to choose groups with which to share loving kindness. They share equally with all because they are without enemies.

6. Elimination of Anger by contemplating Lord Buddha's Teachings

Some meditators may try to share loving kindness and their merit with others, but cannot eliminate their anger for enemies. Here are some methods for calming anger. First, contemplate the teachings of Lord Buddha and try to understand their deeper meanings.

Hey, you, the short-tempered, Lord Buddha has already taught:

Monks, if thieves cut off your limbs with a double-handled saw, if one has an evil thought toward those thieves due to their evil mind, he is not one who follows the teaching of the Tathāgata.⁵³

If I am angry at the one who makes me angry, I will be less than him, but if I do not have anger, I will win the great war:

One who is angry in response to one who is angry first is less than him due to his angry response. One who is not angry in response to one who is angry first is the winner of the great war. One who stops anger with mindfulness [no angry response] is well behaved. He benefits himself and the other.⁵⁴

An angry person is dishonorable like a useless stick on a funeral pyre:

Monks, [an angry person] is like a useless stick on a funeral pyre, burned at both ends with excrement in the middle which cannot be used for firewood in a house or in a forest. The Tathāgata means that the short-tempered person is like that.⁵⁵

If you are angry in response to the one who gets angry first, you will not win the great war and will be like a useless stick burned at both ends. If you are still angry, you are not one who follows Lord Buddha's teachings.

7. Elimination of Anger by Teaching Oneself

- When I ordained my parents and family who love me wept bitter tears. [I left the world to become a monk], so why can't I leave anger which is the

⁵³ The Pāli Tipiṭaka, Siamrat, book 12, Majjhima-Nikāya Mūlapaṇṇāsa, section 272 page 260.

⁵⁴ The Pāli Tipiṭaka, Siamrat, book 15, Saṃyutta-Nikāya Sagāthavagga, section 636 page 240.

⁵⁵ The Pāli Tipiṭaka, Siamrat, book 21, Aṅguttara-Nikāya Catukkanipata, section 95 page 124.

great destroyer [to make me] suffering worthwhile?

- By holding onto the anger that destroys morality, I am adoring it. Who could be so stupid?
- Anger tells me that others do savage things to me. Why do I long to do the same to them?
- If another wants to make me angry, he wants to make me unhappy. Why do I help him achieve his purpose by becoming angry?

When angry, I Suffer Myself

- I am to blame when I become angry. Whether or not I make the other person suffer, I suffer myself. I have violated myself with suffering due to anger.
- If the enemy is angry, why do I imitate him?
- The enemy uses my anger as bait to upset me. I must cut the anger completely, or I will have trouble I do not deserve.

8. Reflecting on the Law of Karma

If anger has not yet been calmed, consider that we all have our own Karma. Begin by considering your own Karma. Ask what benefit do I get from being angry with him? The Karma which I get from anger is the cause of my own destruction, isn't it? I am the parent of my own Karma and the child of my own Karma. I am reborn in accordance with my own Karma. Karma is my family. Karma is my refuge. Whatever Karma I have committed, I will reap the results.

My bad Karma cannot help me to achieve full enlightenment (*Sammā-sambodhiñāṇa*), or to attain personal enlightenment (*Pacceka-bodhiñāṇa*), or to become a Noble One. It cannot help me gain treasured states such as Brahman, King Sakka, a Universal Monarch (*Cakkavatti*) or the king of a country. On the other hand, my bad Karma can turn me away from religion and make me fall into lower states such as being a beggar or scrounger or get me reborn into suffering worlds such as hell. If I continue to commit such Karma, I will burn myself alive and ruin my reputation.

When considering yourself as the parent of your Karma, also consider that all others are the parents of their own Karma. For example, if someone is angry with you, what benefit will he gain? His Karma as a consequence of his anger will cause his own destruction. He is the parent of his own Karma. He is the child of his Karma. He will be reborn in accordance with his Karma. Karma is his family. Karma is his refuge. Whatever Karma he has committed, he will reap the result.

His bad Karma cannot help him achieve full enlightenment (*Sammā-sambodhiñāṇa*) or personal enlightenment (*Pacceka-bodhiñāṇa*) or become a Noble One. It cannot help him gain treasured states such as Brahman, King Sakka, a Universal Monarch (*Cakkavatti*) or the king of a country. On the other hand, his bad Karma can turn him away from religion and lead him to fall into lower states such as being a beggar or scrounger or get him reborn into suffering worlds such as hell. If he continues to commit such Karma, he will burn himself alive and ruin his own reputation.

When anyone commits such bad Karma, they throw the dust of anger in their own eyes, like a man who throws dust at another, but stands down wind.

9. Reflecting on Lord Buddha's Conduct

Another way to calm anger is to recall Lord Buddha's conduct in previous lives. As the *Bodhisatta* accumulating the thirty perfections for Four incalculable eons (*Asaṅkheyya*) plus 100,000 eons (*Kappa*). He never became angry at any enemies.

10. Reflecting on the Benefits of Loving Kindness

Another way to eliminate anger is to contemplate the benefits of loving kindness, reflecting on Lord Buddha's words, "Monks, deliverance by loving kindness (*Mettā-cetovimutti*) which a monk diligently develops will give eleven benefits:

- | | |
|--|---|
| 1. <i>Sukam supati</i> | Sleeping happily, |
| 2. <i>Sukam paṭipujjhati</i> | Waking up happily, |
| 3. <i>Na pāpakam supinam passati</i> | No nightmares, |
| 4. <i>Manussānam piyo hoti</i> | Being loved by humans |
| 5. <i>Amanussānam piyo hoti</i> | Being loved by non-humans, |
| 6. <i>Devatā rakkhanti</i> | Being protected by Celestial Beings, |
| 7. <i>Nāssa aggi vā visam vā
sattham vā kamati</i> | Fire, poisons or weapons will not harm the body, |
| 8. <i>Tuvaṭṭam cittam samādhīyati</i> | The mind becomes concentrated quickly, |
| 9. <i>Mukhavaṇṇo vipasīdati</i> | The face glows, |
| 10. <i>Asammulho kālam karoti</i> | One will not die without mindfulness, |
| 11. <i>Auttarim appaṭivijjhanto</i> | One will be reborn in the Brahman world if spiritual attainment is not achieved." |

Next, if still angry, the meditator should teach himself: I will be estranged from the benefits of loving kindness, why am I still angry? Thereafter, one should try to share loving kindness often in order to help others feel loving kindness in their minds.

11. Universal Loving Kindness

Whenever a meditator tries to calm anger against an enemy by using methods like contemplating the sayings of Lord Buddha such as the Kakacūpama Sutta, the meditator should extend the mind to that enemy with the same loving kindness as to loved ones, best friends and neutral acquaintances. The meditator continues sharing loving kindness until he is able to feel the same quality of loving kindness toward all four kinds of people. This is called Meditation to Universal Loving Kindness.

12. Universal Loving Kindness

As a Counterpart Sign

Loving Kindness Meditation can be at either the access concentration (*Upacāra-samādhi*) or counterpart sign (*Paṭibhāga-nimitta*) level. In other meditation methods such as *Kasīṇa*, a counterpart sign is attained through absorption (*Jhāna*) using a learning sign called a *Kasīṇa* sphere. In Loving Kindness Meditation, however, there is no visible counterpart sign. The meditator develops the ability to share Universal Loving Kindness to all and this ability is in itself, the counterpart sign.

When the meditator initially achieves Universal Loving Kindness, that is the *Nimitta* for this meditation. The meditator should continue to develop that *Nimitta* by practicing more diligently until reaching Attainment Concentration equivalent to the First *Jhāna*. Doing this is called emancipation of mind by loving kindness (*Mettā-cetovimutti*).

13. Developing Emancipation of Mind through Loving Kindness (*Mettā-cetovimutti*)

Sharing universal loving kindness

1. *Sabbe sattā averā hontu, Abyāpajjhā hontu, Anīghā hontu. Sukhī attānaṃ pariharantu.*

May all Beings be without vengeance, without ill will, without frustration. May they be happy and maintain their happiness.

2. *Sabbe pāṇā averā hontu, Abyāpajjhā hontu, Anīghā hontu.
Sukhī attānaṃ pariharantu.*

May all Breathing Beings be without vengeance, without ill will, without frustration. May they be happy and maintain their happiness.

3. *Sabbe bhūtā averā hontu, Abyāpajjhā hontu, Anīghā hontu.
Sukhī attānaṃ pariharantu.*

May all Celestial Beings be without vengeance ...

4. *Sabbe puggalā averā hontu, Abyāpajjhā hontu, anīghā hontu,
Sukhī attānaṃ pariharantu.*

May all Human Beings be without vengeance ...

5. *Sabbe attabhāvapariyāpannā averā hontu, Abyāpajjhā hontu,
anīghā hontu, Sukhī attānaṃ pariharantu.*

May all Living Beings be without vengeance ...

The word *Sabbe*, means all without exception. *Sabbe Sattā* means all beings without exception. Similarly, *Sabbe Pāṇā* means all breathing beings without exception.

The word *Averā* means without vengeance. The word *Abbyāpajjhā* means without ill will or violence. The word *Anīghā* means without mental or physical suffering. The words *Sukhī Attānaṃ Pariharantu* mean to be happy and to maintain that happiness against all forms of danger. The meditator can choose to recite only some of these or to recite all of them if he wants to select only some chants, here are some examples:

Sabbe Sattā Averā Hontu means, “May all beings be without vengeance.” A more modern version is, “May all beings who are brothers in the suffering of birth, old age, sickness and death be happy and free from vengeance.”

Sabbe Sattā Abyāpajjhā Hontu means “May all beings be without ill will.” A more modern version is, “May all beings who are brothers in the suffering of birth, old age, sickness and death be happy and free from ill will.”

Sabbe Sattā Anīghā Hontu means “May all beings be without frustration.” A more modern version is, “May all beings who are brothers in the suffering of birth, old age, sickness and death be happy and free from mental and physical suffering.”

Sabbe Sattā Sukhī Attānaṃ Pariharantu means “May all beings be happy and maintain their happiness.” A more modern version is, “May all beings who are brothers in the suffering of birth, old age, sickness and death be happy and maintain themselves far from all suffering.

Sharing universal loving kindness by status

There are seven specific categories for sharing Loving Kindness to a particular group of beings:

1. *Sabbā ittiyo averā hontu, Abyāpajjhā hontu, Anīghā hontu.
Sukhī attānaṃ pariharantu.*

May all Females be free from vengeance, ill will and frustration.
May they be happy, and maintain their happiness.

2. *Sabbe purisā averā hontu, Abyāpajjhā hontu, Anīghā hontu.
Sukhī attānaṃ pariharantu.*

May all Males be free from vengeance, ill will and frustration.
May they be happy, and maintain their happiness.

3. *Sabbe ariyā averā hontu, Abyāpajjhā hontu, Anīghā hontu.
Sukhī attānaṃ pariharantu.*

May all Noble Ones be free from vengeance, ill will and frustration.
May they be happy, and maintain their happiness.

4. *Sabbe anariyā averā hontu, Abyāpajjhā hontu, Anīghā hontu. Sukhī attānaṃ pariharantu.*

May all Non-Noble Ones be free from vengeance, ill will and frustration. May they be happy, and maintain their happiness.

5. *Sabbe devā averā hontu, Abyāpajjhā hontu, Anīghā hontu. Sukhī attānaṃ pariharantu.*

May all Celestial Beings be free from vengeance, ill will and frustration. May they be happy, and maintain their happiness.

6. *Sabbe manussā averā hontu, Abyāpajjhā hontu, Anīghā hontu. Sukhī attānaṃ pariharantu.*

May all Human Beings be free from vengeance, ill will and frustration. May they be happy, and maintain their happiness.

7. *Sabbe vinipātikā averā hontu, Abyāpajjhā hontu, Anīghā hontu. Sukhī attānaṃ pariharantu.*

May all Beings in Suffering Realms be free from vengeance, ill will and frustration. May they be happy, and maintain their happiness.

Sharing universal loving kindness by direction

Sharing Universal Loving Kindness by direction is sharing all the twelve types of beings in all the ten directions. The ten directions are: North, South, East and West, Northeast and Northwest, Southeast, Southwest, above and below. The ordering assumes one faces East where the morning sun rises:

1. *Sabbe puratthimāya disāya sattā averā hontu, Abyāpajjhā hontu, Anīghā hontu. Sukhī attānaṃ pariharantu.*

May all beings in the East be free from vengeance, ill will and frustration. May they be happy and maintain their happiness.

2. *Sabbe pacchimāya disāya sattā averā hontu, Abyāpajjhā hontu, Anīghā hontu. Sukhī attānaṃ pariharantu.*

May all beings in the West be free from vengeance, ill will and frustration. May they be happy and maintain their happiness.

3. *Sabbe uttarāya disāya sattā averā hontu. Abyāpajjhā hontu, Anīghā hontu, Sukhī attānaṃ pariharantu.*

May all beings in the North be free from vengeance, ill will and frustration. May they be happy and maintain their happiness.

4. *Sabbe dakkhiṇāya disāya sattā averā hontu. Abyāpajjhā hontu, Anīghā hontu, Sukhī attānaṃ pariharantu.*

May all beings in the South be free from vengeance, ill will and frustration. May they be happy and maintain their happiness.

5. *Sabbe puratthimāya anudisāya sattā averā hontu. Abyāpajjhā hontu, Anīghā hontu, Sukhī attānaṃ pariharantu.*

May all beings in the Northeast be free from vengeance, ill will and frustration. May they be happy and maintain their happiness.

6. *Sabbe pacchimāya anudisāya sattā averā hontu, Abyāpajjhā hontu. Anīghā hontu, Sukhī attānaṃ pariharantu.*

May all beings in the Southwest be free from vengeance, ill will and frustration. May they be happy and maintain their happiness.

7. *Sabbe uttarāya anudisāya sattā averā hontu, Abyāpajjhā hontu, Anīghā hontu. Sukhī attānaṃ pariharantu.*

May all beings in the Northwest be free from vengeance, ill will and frustration. May they be happy and maintain their happiness.

8. *Sabbe dakkhiṇāya anudisāya sattā averā hontu, Abyāpajjhā hontu, Anīghā hontu. Sukhī attānaṃ pariharantu.*

May all beings in the Southeast free from vengeance, ill will and frustration. May they be happy and maintain their happiness.

9. *Sabbe heṭṭhimāya disāya sattā averā hontu, Abyāpajjhā hontu, anīghā hontu. Sukhī attānaṃ pariharantu.*

May all beings in the Direction Below be free from vengeance, ill will and frustration. May they be happy and maintain their happiness.

10. *Sabbe uparimāya disāya sattā averā hontu, Abbyāpajjhā hontu, Anīghā hontu. Sukhī attānaṃ pariharantu.*

May all beings in the Direction Above be free from vengeance, ill will and frustration. May they be happy and maintain their happiness.

These ten directions are then repeated for all twelve types of beings listed above. The remaining types of beings are: *Pāṇā*, *Bhūtā*, *Puggalā*, *Attabhāvapariyāpannā*, *Aittiyo*, *Purisā*, *Ariyā*, *Anariyā*, *Devā*, *Manussā* and *Vinipātikā*. The recitation are the same, replacing the word *Sattā* with *Pāṇā*, *Bhūtā* and so on.

14. Enemies of Loving Kindness

Any obstruction which makes loving kindness ineffective or blocks its development is called an enemy of loving kindness:

The near enemies

Near enemies are emotions such as lust, pleasure or love mixed with lust, which may be concealed within loving kindness. For example, too much loving kindness towards someone of the opposite sex may become love with lust without one even noticing. Lust can arise with loving kindness like an enemy hiding in ambush waiting to attack. A beginner must be very careful of this near enemy. Do not let loving kindness become love with lust.

The far enemies

The far enemies of loving kindness are vengeance, hatred and ill will. These opposites of Loving Kindness are easy to notice. When the mind is filled with Loving Kindness, ill will and its companions will not arise and if the mind is filled with ill will, loving kindness will not arise. This is like an enemy far away who is easy to recognize.

8.1.2 Compassion Meditation (*Karuṇā-Brahmavihāra*)

1. Sharing Compassion Meditation

Compassion (*Karuṇā*) is wishing beings to be without suffering. The method for developing Compassion Meditation is the same as for loving kindness. The meditator only needs to make his or her mind sympathetic to others. For example, one may see a beggar, the poor, the homeless or the disabled and feel a desire to help. This is compassion. For Compassion Meditation, one shares compassion with those less fortunate. Here are some examples:

In English, one may wish, “Those beings are pitiable. Let us help them find release from their suffering.”

In Pāli, one may recite:

Ayaṃ satto dukkhā muccatu.

May this being be free from suffering, or

Sabbe sattā dukkhā muccantu.

May all beings be free from suffering.

Even if one cannot see a suffering person with his eyes during meditation, he can call to mind the image of someone suffering from the past. If one waits to see suffering before practicing compassion, he will encounter difficulty and it will not be appreciated if he stands and practices Compassion Meditation while others are suffering. Therefore, the meditator should imagine people from the past during meditation. This is the first type of Compassion Meditation.

Second, a meditator can practice Compassion Meditation for people who have happiness but always commit unwholesome actions. For these people, one recites, “Let us have sympathy. Although these people are happy in the present, they will soon reap great suffering in the nether worlds for their unwholesome acts.”

Third, one can practice Compassion Meditation for those who always do good deeds, but always face obstruction. For this Compassion Meditation, one recites, “Let us have sympathy. Even though they try to commit wholesome acts, they still have trouble due to their past Karma.” As long as all beings continue in the circle of life, their unwholesome deeds will follow them. No one can escape from the unwholesome actions they have committed. “Let us have sympathy.”

Fourth, after one has meditated compassion practicing the three types above, he next meditates compassion for himself, his loved ones, those he respects, neutral acquaintances and hated enemies, always developing equal compassion for all these categories of people. This is called developing Universal Compassion.

If a meditator practices such Universal Compassion Meditation on his enemies, anger might arise, if so, he should stop targeting those people until he becomes more sympathetic, then he can start practicing for those people again. He should do this repeatedly until he can practice on all types of people equally. Eventually, the mind will become filled with sympathy and concentration will become stable. This is called emancipation of mind through compassion (*Karuṇā-cetovimutti*). The meditator can then share Universal Compassion, which is called Universal Brahmavihāra Meditation (*Appamaññā-bhāvanā*).

2. Enemies of Compassion

The near enemy

The near enemy of compassion is sorrow, mental suffering or sadness. For example, when a loved one or loved possession is taken away, compassion may become sorrow and mental suffering. If one practices Compassion Meditation on those who are very pitiable until tears fall from the eyes, such tears are indicators of sorrow arising unnoticed. Compassion may become sorrow. This implies that the mind has not reached concentration, because sorrow is an obstacle to compassion. The meditator must be careful to not let compassion become sorrow.

The far enemy

The far enemy of compassion is cruelty (*Vihimsā*) which is the opposite of sympathy. When the mind is filled with compassion, cruelty cannot arise. If cruelty is present, compassion cannot arise. Therefore, during Compassion Meditation, the meditator should not be concerned that compassion might become cruelty. One needs only to be careful that the near enemy of sorrow is not concealed. When the mind contains cruelty, it is very easy to detect.

8.1.3 Sympathetic Joy Meditation (*Muditā-Brahmavihāra*)

1. Sharing Sympathetic Joy

Sympathetic joy (*Muditā*) is sharing in others' happiness, pleasure and good feeling, expressing congratulations for their success and accomplishments. It is the opposite of jealousy. Sympathetic Joy Meditation should begin with a loved one [because it arises easily] first, upon having good news from a loved one. Here are some examples in Pāli and English [the meditator mentally recites]:

Modati vatāyaṃ satto aho sādhu aho suṭṭhu.

This being [person] is so happy. Congratulations.

or

Ayaṃ satto yathāladdhasampattito mā vigacchatu.

May this being [person] not lose his or her wealth.

If there are two or more persons:

Ete sattā yathāladdhasampattito mā vigacchantu.

May these beings [persons] not lose their wealth.

or

Sabbe sattā yathāladdhasampattito mā vigacchantu.

May all beings not lose their wealth.

Second, one should practice Sympathetic Joy Meditation on oneself. Third, one practices on those far away. Fourth, one practices Sympathetic Joy Meditation with an enemy. If one practices sympathetic joy for an enemy and anger arises, one should stop until sympathetic joy for loved ones is stronger, and then start practicing sympathetic joy for enemies again. Meditators should repeat this procedure until they fully attain *Jhāna* called emancipation of mind via Sympathetic Joy Meditation (*Muditā-ceto-vimutti*). After that, the meditator can share Universal Sympathetic Joy. The details are as explained for the previous two Divine Abiding (*Brahma-vihāra*) Meditations.

2. The Enemies of Sympathetic Joy

The near enemy

The near enemy of sympathetic joy is pleasurable happiness. It is similar, for example, when a meditator hears that a neutral acquaintance has good luck or accomplishment, the meditator will naturally congratulate those people. This is sympathetic joy. However, if this happens to a loved one or friend, the meditator might become too happy. This is pleasure, not sympathetic joy. Pleasure is being overly happy. With pleasure, the mind can easily fall out of concentration. Thus, the meditator should be careful to avoid feelings of extreme pleasure or happiness.

The far enemy

The far enemy of sympathetic joy is dislike or jealousy. This is the opposite of sympathetic joy. This is easy to detect. When practicing Sympathetic Joy Meditation, dislike or jealousy will not arise. The meditator does not need to be concerned. One should only be careful that the near enemy of excessive pleasure might arise and be concealed in sympathetic joy.

Sympathetic joy can help a meditator attain the Third Level of *Jhāna*. Loving kindness, compassion and sympathetic joy can all help the medita-

tor reach the Third *Jhāna* but the Fourth *Jhāna* can only be attained with equanimity and one-pointedness. As long as the mind still has the joy and happiness attained by sympathetic joy, it cannot step up to the Fourth *Jhāna*.

8.1.4 Equanimity Meditation (*Upekkhā-Brahmavihāra*)

Upekkhā or Equanimity, means feeling even mindedness or neutrality for all beings through contemplating that all beings are dependent on their own Karma. Experiencing happiness is because of good Karma and experiencing trouble is because of bad Karma. When there is no way to help, the meditator should practice Equanimity by sharing merit with all beings until the mind becomes neutral. This is the Fourth *Jhāna*.

The meditator must first attain the Third *Jhāna* before practicing Equanimity Meditation. The meditator must become skillful in the Third *Jhāna* by contemplating Loving Kindness Meditation, Compassion Meditation and Sympathetic Joy Meditation as described before. These are all cruder levels of concentration, because joy and happiness are still present. Equanimity is more peaceful and refined.

Equanimity regarding neutral beings neither liked nor disliked, will come easily. Thus, an ancient instructor said, “How does a monk with equanimity share in a direction? When he shares equanimity to all beings and sees a disliked or liked person, he becomes neutral.” Thus, the meditator should practice equanimity on neutral persons first. Later, when the mind becomes more stable, the meditator can practice on loved ones and then enemies. When the meditator can share equanimity equally to all kinds of people including himself, then he can practice Universal Equanimity Meditation.

When the meditator repeatedly shares Equanimity, his mind will become more stable and the Fourth *Jhāna* with Equanimity for all beings will be attained.

1. Enemies of Equanimity

The near enemy

The near enemy of Equanimity is being neutral without knowledge [being neutral to everything without judgment of what should or should not be]. This is the near enemy. Being neutral without understanding what is good and bad is disinterested non-involvement. When practicing equanimity, the meditator must be careful to avoid Equanimity with ignorance.

The far enemies

The far enemies of Equanimity are lust, anger and enmity. They are the opposites of equanimity. They are easy to spot. During the practice of Equanimity Meditation, one need not be concerned about lust, anger or enmity arising, but he should be careful to avoid equanimity with ignorance.

2. Benefits of the Four Divine Abidings

General Benefits

There are two general benefits of *Brahmavihāra* Meditation: *Vipassanā sukha* and *Bhavasampatti*.

Vipassanāsukha is the happiness derived from Insight Meditation. Each one of the Four Divine Abodes is a basic foundation for the development of insight.

The second general benefit of *Brahmavihāra* Meditation is *Bhavasampatti* or successful rebirth into higher realms. *Brahmavihāra* practice can lead to rebirth in the Pure Form Realm of the Brahman World.

Individual Benefits

In addition, each of the Four Divine Abodes has its own benefit:

Brahmavihāra Meditation	Eliminates
Loving Kindness	Ill-will,
Compassion	Cruelty,
Sympathetic Joy	Aversion,
Equanimity	Lust.

Phra Mahā Sarīputta Thera has said:

... The way to get rid of Ill will (*Byābāda*) is emancipation of the mind by loving kindness (*Mettā-cetovimutti*),

... The way to get rid of cruelty (*Vihimsā*) is emancipation of the mind by compassion (*Karuṇā-cetovimutti*),

... The way to get rid of aversion (*Arati*) is emancipation of the mind by sympathetic joy (*Muditā-cetovimutti*),

... The way to get rid of lust (*Rāga*) is emancipation of the mind by equanimity (*Upekkhā-cetovimutti*).

8.2 FOUR FORMLESS (ARŪPA) JHĀNAS

The second set of the ten ‘other’ Concentration Domains, following *Brahmavihāra* Meditation, are the Four *Arūpa-jhānas* (Four Formless Absorptions). These are more refined states of *Jhānas* entered by contemplating abstract formless concepts. The meditator must first complete the Four *Rūpa-jhānas* (Four Pure Form Absorptions) before undertaking the *Arūpa-jhānas*. They are:

1. Infinity of Space (*Ākāsānañcāyatana*),
2. Infinity of Consciousness (*Viññāṇañcāyatana*),
3. Nothingness of Space (*Ākiñcaññāyatana*),
4. Neither perception nor non-perception (*Nevasaññānāsaññāyatana*).

The Four *Arūpa-jhānas* are more refined and much more subtle than the Four *Rūpa-jhānas*. The meditator who wishes to develop the *Arūpa-jhānas* needs to achieve the Four *Rūpa-jhānas* first, especially the fourth *Jhāna*. The Fourth *Jhāna* can be attained by any one of ten *Kasiṇas*, with the exception of the space *Kasiṇa*. The *Rūpa-jhānas* are the necessary foundation for advancing to the *Arūpa-jhānas*.

8.2.1 Infinity of Space (*Ākāsānañcāyatana*)

The meditator who wishes to develop the First *Arūpa-jhāna* of the infinity of space needs to practice the fivefold *Jhāna* skill (*Vasi*) in the *Rūpa-jhānas*. After getting out of *Rūpa-jhānas*, the meditator contemplates the limiting distraction of the great joy of the *Rūpa-jhānas* as the near enemy holding one back from the more refined *Arūpa-jhānas*.

1. Kasiṇa Withdrawal

When the meditator understands the limitations of the Fourth *Rūpa-jhāna*, he or she comes to ignore the pleasure of the *Rūpa-jhānas* and aims to reach the *Jhāna* of the Infinity of Space which is more calmed and refined. Then, he expands out [withdraws] the *Kasiṇa* as far as possible to the edge of the universe, contemplating the space covered as emptiness, emptiness' or endless emptiness.

Eventually, the meditator withdraws the *Kasiṇa*. Withdrawing the *Kasiṇa* is not like rolling up a woven bamboo mat or taking a snack from a pot. It means not thinking about, not paying attention or not contemplating the *Kasiṇa*. In fact, the meditator contemplates only emptiness, this is called *Kasiṇa* withdrawal.

When the *Kasiṇa* is withdrawn, it does not mean that it is abandoned or spread around, it means only that it is ignored. When the meditator does not think but only contemplates emptiness, the *Kasiṇa* has already been withdrawn. The sign of emptiness (*Kasiṇugghāṭimākāsa-nimitta*) will appear in place of the withdrawn *Kasiṇa*.

As the meditator continues to hold that *Kasiṇugghāṭimākāsa-nimitta* and reciting, “emptiness, emptiness” until the *Nimitta* is attained. The Five Hindrances become calmed, the mind becomes stable and reaches access concentration (*Upacāra-samādhi*). As the meditator continues to develop that *Nimitta* of the Infinity of Space (*Ākāsānañcāyatana*), the mind will become more stable in space, like the *Rūpa-jhānas* become stable in the *Kasiṇa* such as the earth *Kasiṇa*.

2. Difference from Concentration on Kasiṇa

The difference between concentration on the Infinity of Space and concentration on *Kasiṇa* is when the mind of *Arūpa-jhānas* arises, the meditator who used to concentrate on the *Kasiṇa* with the eye of *Jhāna* [*Rūpa-jhānas*] before now concentrates on empty space after the *Kasiṇa*

Nimitta is suddenly taken away [withdrawn] by contemplating the emptiness of space. It is like a man who ties a piece of cloth to the car window and concentrates on it. Then, the cloth is snatched away by the wind or by someone. That meditator is left concentrating on the empty space of the window where the cloth used to be.

Through this practice, the meditator completely surpasses *Rūpa-saññā* [perception of *Rūpa-jhānas*] and attains the *Jhāna* of Infinity of Space because angry perception (*Paṭighasaññā*) extinguishes and because the meditator ignores outside objects (*Nānattasaññā*) by only concentrating on infinite space.

3. The Meaning of the Infinity of Space (*Ananto Ākāso*)

The infinite space has no beginning and no ending or It does not arise or pass away, thus, space is called *Ananta* or infinite. *Kasiṇugghāṭimākāsa* is the empty space at the point where the *Kasiṇa* was withdrawn, this is called *Ākāso* or space. In addition, infinite space is contemplation, so it is said in the *Vibhaṅga*, “A monk who maintains his mind on space that spreads without limit, attains Infinity of Space Consciousness.”

4. The Sphere of the Infinity of Space (*Ākāśānañcāyatana*)

Ākāśānañcā is *Āyatana* which means the dwelling place of this *Jhāna* with *Sampayuttadhamma* [the components of this *Jhāna*]. For example, *Devāyatana* (Deva Dwelling) is the realm of celestial beings, thus, this *Jhāna* is named *Ākāśānañcāyatana* (the dwelling place of *Jhāna* in infinite space).

8.2.2 Infinity of Consciousness (*Viññāṇañcāyatana*)

The meditator who wishes to develop the *Jhāna* of Infinity of Consciousness, needs to practice the fivefold *Jhāna* skill (*Vasi*) in the *Jhāna* of the Infinity of Space. Afterwards, the meditator contemplates the limitations of the *Jhāna* of Infinity of Space, “The *Jhāna* Infinity of Space whose near enemy is *Rūpa-jhānas*, is less refined than the *Jhāna* of Infinity of Consciousness.” The meditator then ignores the pleasures of the *Jhāna* of the Infinity of Space and continues on to concentrate on the more refined *Jhāna* of the Infinity of Consciousness by holding on to the feeling [consciousness of the meditator] spreading throughout space. Then, the meditator constantly repeats, “*Viññāṇaṃ, Viññāṇaṃ*” until the *Nimitta* is attained. Note: the meditator must not contemplate and mentally recite just “infinite,” but always “infinite consciousness.”

As the meditator mentally recites that *Nimitta*, the hindrances will be calmed and his mindfulness becomes stable. The mind will reach access concentration (*Upacāra-samādhi*). As the meditator continues to develop the *Nimitta* repeatedly, the mind of Infinity of Consciousness will become more stable in the consciousness [which is feeling or knowledge of the meditator] spreading throughout space like Infinity of Space is stable in space.

Through this practice, the meditator completely surpasses the *Jhāna* of Infinity of Space and attains the *Jhāna* of Infinity of Consciousness.

1. The Meaning of *Anantaṃ Viññāṇaṃ* (Infinite Consciousness)

Anantaṃ Viññāṇaṃ (infinite consciousness) means the meditator’s feeling of spreading through space, which is the *Nimitta* in the mind. Consciousness is endless due to the power of this contemplation. In fact, when the meditator contemplates consciousness which holds on to the space, that meditator contemplates the Infinity of Consciousness as well.

2. The Sphere of Infinity of Consciousness (Viññāṇañcāyatana)

Like space, the mind or consciousness is infinite. It has no limit and also has no beginning or ending. Thus, consciousness is called infinite or *Ānañca*. [*Ānañca* comes from *Ananta*]. The infinity of consciousness is *Viññāṇañca*.

Viññāṇañcā is *Āyatana* which means a dwelling place of this *Jhāna* with *Sampayuttadhamma* [components of *Jhāna*]. For example, *Devāyatana* (Deva Dwelling) is the realm of celestial beings, thus, this *Jhāna* is named *Viññāṇañcāyatana* (the dwelling place of *Jhāna* in infinite consciousness).

8.2.3 Sphere of Nothingness (*Ākiñcaññāyatana*)

The meditator who wishes to develop the *Jhāna* of the Sphere of Nothingness needs to practice the fivefold *Jhāna* skill (*Vasi*) in the *Jhāna* of the Infinity of Consciousness. Afterwards, the meditator contemplates the limitations of the *Jhāna* of the Infinity of Consciousness, “This *Jhāna* whose near enemy is the *Jhāna* of Infinity of Space, is less refined than the *Jhāna* of the Sphere of Nothingness.” The meditator then ignores the pleasures in the *Jhāna* of Infinity of Consciousness and contemplates the more refined Sphere of Nothingness. He mentally recites the emptiness of this Nothingness of Space which is the feeling of Infinity of Consciousness experienced earlier.

1. How Does One Ignore the Feeling of the Infinity of Consciousness?

The meditator ignores the feeling of Infinity of Consciousness by not paying attention to that feeling, ignoring the *Jhāna* attained before. Instead, he holds on to contemplation of nothing (*Natthi*) or emptiness (*Suññam*) until the *Nimitta* is attained. As the meditator continues mentally reciting the *Nimitta*, the hindrances will be calmed and mindfulness

will become stable. The mind will reach access concentration (*Upacāra-samādhī*). As the meditator continues to develop this *Nimitta*, the *Jhāna* of the Sphere of Nothingness will be more stable and enter attainment concentration (*Appanā-samādhī*) on nothingness or emptiness, becoming *Mahaggaṭaviññāṇa* [the perception that reaches *Jhāna*] spreading throughout all space.

2. What is Concentration on Emptiness?

Initially, while reaching Attentive Concentration, the mind sees the feeling [which is consciousness] in the space by the eye [*Jhāna*] of Infinity of Consciousness. When that feeling fades due to contemplating emptiness, all the meditator sees is nothingness. That feeling [consciousness] no longer exists. It is like a man who sees monks working in a conference room, when he leaves and later returns when the conference is finished and the monks have left. When he stands at the door looking in, all he sees is emptiness and he thinks, “Oh, have those monks all died or where are they?” Actually, he just sees nothingness or emptiness.

With this mental development practice, the meditator has completely surpassed the *Jhāna* of the Infinity of Consciousness, just by contemplating *Natthi Kiñci* (Nothing). He or she enters into the *Jhāna* of Nothingness.

3. The Sphere of Nothingness of Space (*Ākiñcaññāyatana*)

When the meditator contemplates ‘a little is nothing’ (*Natthi Kiñci*), he or she concentrates on Nothingness (*Natthi*), Emptiness (*Suññam*) or vacancy (*Vivittam*). This is because the meditator does not think of, does not pay attention to and does not contemplate that consciousness, but only concentrates on nothingness, emptiness or vacancy, this is called making consciousness become nothing.

Attaining the *Jhāna* of the Sphere of Nothingness or reaching *Ākāsānañcāyatana* is when there is no more consciousness of nothingness. That consciousness is called *Ākiñcañña* which means there is no

nothingness. It includes cessation of consciousness. Thus, the word *Ākiñcañña* is without consciousness [existing feeling] in the *Jhāna* of the Infinity of Space (*Ākāsānañcāyatana*).

Ākiñcañña is *Āyatana* which means a dwelling place of *Jhāna*. For example, *Devāyatana* (Deva Dwelling) is the realm of celestial beings. Thus, this *Jhāna* is called *Ākiñcaññāyatana* or the dwelling place of *Jhāna* in the Sphere of Nothingness of Space.

8.2.4 Sphere of Neither Perception nor Non-Perception (*Nevasaññānāsaññāyatana*)

The meditator who wishes to develop the Sphere of Neither Perception nor Non-Perception, must first practice the fivefold *Jhāna* skill (*Vasi*) in the *Jhāna* of the Sphere of Nothingness of Space. He then contemplates the limitations of the Sphere of Nothingness of Space, “This *Jhāna* has the near enemy of the *Jhāna* of the Infinite of Consciousness and it is less refined than the Sphere of Neither Perception nor Non-Perception,” or “This perception is like a disease, a boil or an arrow. There is a more refined and subtler *Jhāna*. That is the Sphere of Neither Perception nor Non-Perception (the Fourth *Arūpa-jhāna*).”

The meditator then gives up the pleasures of the *Jhāna* of the Sphere of Nothingness and concentrates only on the more refined *Jhāna* of Neither Perception nor Non-Perception. He holds on to the *Jhāna* of the Sphere of Nothingness, but ignores the feeling by contemplating, ‘Refined, Refined or *Santa, Santa,*’ over and over until the *Nimitta* is attained. As the meditator develops the *Nimitta*, the Hindrances will be calmed. Mindfulness will become stable and the mind will reach access concentration (*Upacāra-samādhi*).

As the meditator continues to develop the *Nimitta*, the *Jhāna* of the Sphere of Neither Perception nor Non-Perception will reach attainment concentration (*Appanā-samādhi*) within the Sphere of Nothingness as the

Sphere of Neither Perception nor Non-Perception. It will become stable within the Sphere of Nothingness of Consciousness. Through this mental development practice, the meditator completely surpasses the *Jhāna* of the Sphere of Nothingness and enters into the *Jhāna* of the Sphere of Neither Perception nor Non-Perception.

1. How to Enter the Higher Jhāna?

One might ask: Why does the meditator only contemplates the Sphere of Nothingness as refined? How will one surpass this *Jhāna*? [When will the meditator reach the Sphere of Neither Perception nor Non-Perception?] The answer is that surpassing this *Jhāna* is possible because the meditator no longer wishes to enter the Sphere of Nothingness. Although the meditator contemplates the Sphere of Nothingness as refined, the meditation to think of, concentrate on or pay attention to, “I hold onto, enter into, stay in, leave from, or contemplate” never arises.

Why is this? This is because the *Jhāna* of Neither Perception nor Non-perception is even more refined and subtler than the *Jhāna* of Nothingness. It is like a king who sits on the neck of a noble elephant walking down a street through the kingdom and sees a good jeweler whose body is covered with ivory dust from elephant tusks. The king can admire his skill but doesn’t wish to give up being king to become a jeweler. Why? Because being king is more valuable than being a jeweler.

It is the same with the meditator who contemplates that meditative attainment as refined, but the meditation to think of, concentrate on or pay attention to hold onto, enter into, stay in, leave from, or contemplate never arise. Eventually, the meditator will reach more refined attainment concentration (*Appanā-samādhi*) which causes attainment of the Sphere of Neither Perception nor Non-Perception or *Saṅkarāvasessamāpatti*. The word *Saṅkarāvases-samāpatti* actually is the Fourth *Arūpa-jhāna* which is the most refined formation (*Saṅkarā*).

2. The Meaning of *Nevasaññānāsaññāyatana*

The word “*Nevasaññānāsaññāyatana*” means neither perception nor non-perception. The *Jhāna* with *Sampayuttadhamma* (with components) is Neither Perception nor Non-Perception because there is no crude perception, only refined perception.

From another perspective, perception in the Fourth *Arūpa-jhāna* is not real perception because it cannot complete the duties of perception (*Saññākiccaṃ*) clearly. It is also not non-perception because it exists with the rest of the refined formation. Therefore, that perception is named Neither Perception nor Non-Perception (*Nevasaññānāsaññāyatana*).

Here is a simile: A novice cleaned an alms bowl with oil and kept it. When a senior monk called him to bring the alms bowl, the novice replied, “There is oil in the bowl” but the senior monk responded, “Just bring it, I will keep the oil in the skull,” then, the novice replied, “There is no oil in the bowl.” The novices’ words that there is oil in the bowl, are correct with the meaning that the oil will mix with the rice milk because it is not yet dried. The words, “There is no oil,” are also correct because there is not enough oil to put in a skull. This is like neither perception nor non-perception. It is not real perception because it cannot complete the duties of perception (*Saññākiccaṃ*) clearly. It is also not non-perception because it exists along with the rest of the refined formation.

3. What Are the Duties of Perception (*Saññākiccaṃ*)?

The duties of perception are to remember emotion, to reach the characteristic of *Vipassanā* (wisdom) and to develop knowledge of and disgust for the conditioned (*Nibbidā*). Perception’s duty to remember emotion is not clearly visible. It is like the fire element in hot water which cannot be burned. Perception which reaches the characteristic of *Vipassanā* and develops knowledge of and disgust for the conditioned, such as the perception in meditative attainments, cannot be achieved by a monk who never develops *Vipassanā* into the Five Aggregates of others, because he

cannot contemplate the Aggregates in *Nevasaññānāsaññāyatana* to develop knowledge of and disgust for the conditioned.

Here is a simile: A novice leading a senior monk sees a little water on the walkway and tells the senior monk, “There is water, please take off your shoes,” the senior monk replies, “Bring a bathing cloth, we will take a bath,” to which the novice replies, “There is no water.” The words “There is water,” are correct, meaning that there is enough water to wet the shoes and the words “There is no water,” are also correct as there is not enough water to take a bath. This is like Neither Perception nor Non-Perception.

Phra Sārīputto who has well developed wisdom, was the only exception. He could examine the Five Aggregates in the Sphere of Neither Perception nor Non-Perception although Phra Sārīputto could categorize this knowledge into broad groups, he was not able to categorize its components (*Sampayutta-dhamma*) into smaller groups because he saw that this was the natural condition of Neither Perception nor Non-Perception. This meditative attainment is very refined.

8.3 CONTEMPLATION OF THE LOATHSOMENESS OF FOOD

The third of the ‘other’ *Samatha* Domains after *Brahmavihāra* and *Arūpa-jhānas* is Contemplation of the Loathsomeness of food (*Āhāre Paṭikūlasaññā*). This leads the mind to peacefulness, removed from lust, anger and delusion and promotes overcoming the Five Hindrances to attain *Jhāna*. There are ten meditations, as follows:

8.3.1 Loathsomeness

1. The Almsround

A monk contemplates the loathsomeness starting out when he is going on an alms round by contemplating the dirtiness of the pavement which might have contamination.

2. Searching

When a monk goes out on an alms round it is sometimes hard searching for food. When he goes to a house which always offers him food, he contemplates the dirtiness of the walkway leading to that house.

3. Consuming

When the food passes through the throat, it is mixed with phlegm and saliva. One can swallow the food because one cannot see with eyes how dirty this is.

4. Digestion

When food is swallowed into the stomach and mixed with bile, phlegm, lymph and blood, it becomes multi-colored and ugly.

5. Food in the Stomach

Swallowed food goes into the stomach and is contaminated because the inside of the stomach is already contaminated like a container filled with dirty things which has never been washed out. The new is always mixed with the old, causing bad odor.

6. Undigested Food

Food in the stomach is covered by phlegm and burned by the fire element. It makes bubbles and various kinds of loathsomeness such as the bloated body of a dead dog in a trash pit.

7. Digested Food

Food heated by the fire element bubbles as if boiling, it is contaminated by excrement. If it could be seen by the eyes, it would be so repulsive that one couldn't stand it.

8. The Result

When food is already digested, it will be absorbed by the body so the hair can grow. If the food is not digested, it will cause disease and mental or physical suffering.

9. Excretion

When the food is swallowed, it comes out in nine different ways such as ear wax, urine and feces. All are loathsome.

10. Staining

Consuming food contaminates the hands and mouth. They become repulsive, just as when saliva, feces or urine touch anything, that object becomes dirty.

8.3.2 Benefits of Contemplating the Loathsomeness of Food

When the meditator repeatedly contemplates ten types of Loathsomeness of food until he or she attained the *Nimitta* [loathsomeness appears] as the meditation object, the Five Hindrances will be calmed and the mind will attain access concentration, but not attainment concentration.

In another sense, when a monk constantly contemplates the Loathsomeness of food, his mind will be calmed from craving and sober from intoxication. Consuming food is just for the purpose of overcoming defilements like a traveller crossing the desert who needs to eat the flesh of his son [who has already died] when food runs out.

When the mind becomes peaceful due to Contemplation of the Loathsomeness of Food, one will see these Five Aggregates [the body] are loathsome because of food. When he or she sees that corporeality (*Rūpakhandha*) is loathsome, the other Four Aggregates will be seen in the same way. The mind will develop *Vipassanā* by seeing the Three Characteristics (*Tilakkhaṇa*), as a result, one becomes tired of the Five Aggregates and finally reaches emancipation.

8.4 CONTEMPLATION ON THE FOUR ELEMENTS

The fourth and final ‘other’ *Samatha* Domain is meditation on the body as just consisting of the Four Essential Elements (Fire, Wind, Earth and Water). This is an effective meditation for overcoming one’s love for and attachment to one’s own body. The Essential Elements (*Dhātu*) are ultimate natural phenomenon which carry their own characteristic marks.

8.4.1 The Elements

1. The Earth Element (*Paṭhavī Dhātu*)

The Earth Element is solidity categorized as Earth Element. Nineteen parts of human body [twenty if brain marrow is included], are categorized as Earth Element. These start with head hair, body hair, and continue to excrement, as detailed earlier.

2. The Water Element (*Āpo Dhātu*)

The water element is fluidity. Twelve parts of human body are categorized as Water Element. These range from bile to urine.

3. The Fire Element (*Tejo Dhātu*)

The Fire Element is temperature. Four parts of the Human Organism are Fire Element: (1) The fire which makes the body warm, (2) The fire which causes the body to degenerate, (3) The fire which makes the body uneasy and (4) The fire which digests food.

4. The Wind Element (*Vāyo Dhātu*)

The Wind Element is motion blowing through the body. It is categorized in six parts: (1) The wind which rises, (2) The wind which goes down, (3) The wind in the stomach, (4) The wind in the intestines, (5) The wind which goes to all the organs and (6) The Breath going in and out.

8.4.2 The Contemplation

According to the Mahā Satipaṭṭhāna Sutta:

Monks, A skillful butcher or his assistant who slaughters a cow, will split the meat into various parts and sell it at a four-way intersection. Similarly, monks contemplate this body as just its elements. The body is just Earth, Water, Fire, and Wind.

When the butcher feeds a cow, leads it to the slaughter house, ties it there, kills it, sees it killed or sees it dying, he does not yet have the feeling that the cow has disappeared. Only when he butchers it into different parts and sits selling the meat does he get the feeling that the cow has disappeared. The feeling becomes just the feeling of meat.

He does not think, “I am selling a cow, these people who buy the meat are taking the cow away.” He thinks “I am selling meat, these people are taking meat away.” Similarly, a monk will still feel human as long as he contemplates the body as a whole. But when he contemplates the body as just elements and piece by piece, the feeling that a being a person disappears and his mind becomes rational, neutral and stable because this body is just elements.

First, the meditator contemplates his own body as just elements. Then, he or she contemplates the bodies of others as just elements. Finally, the meditator contemplates all living things both internally and externally as just elements. The meditator comes to realize that all living things are just elements, Earth, Water, Fire and Wind, without any unseen soul or organism. The meditator contemplates all beings as just elements in this way in order to abandon clinging to self, other persons, or other beings.



*Adhigato kho mayāyaṃ dhammo gambhīro
duranubodho santo paṇīto atakkāvacaro nipuṇo
paṇḍitavedanīyo.*

(Vinaya 4/7/6)

Dhamma which I have enlightened is profound, hard to perceive, hard to penetrate, peaceful and refined, not understandable by mere logic, subtle, only for the wise to penetrate.

9

OVERVIEW OF HIGHER WISDOM

ADHIPAÑÑĀ-SIKKHĀ

PART III

TRAINING IN HIGHER WISDOM

ADHIPAÑÑĀ-SIKKHĀ

Chapter Outline

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9.1 THE NATURE OF WISDOM

Lord Buddha stated:

*Sīle Patiṭṭhāya Naro Sapañño
Cittaṃ Paññañca Bhāvayaṃ
Ātāpī Nipako Bhikkhu
So Imaṃ Vijaṭaye Jaṭaṃ*¹

A competent monk with the diligence and wisdom to cultivate himself who is firmly established in moral training (*Sīla-sikkhā*) and pursues mental training (*Citta-sikkhā*) and wisdom (*Paññā*) to attainment should be able to slash through this thick underbrush [of passion].²

Those practicing *Samatha* and *Vipassanā* meditation who wish to reach Nirvana, the ultimate goal of Buddhism, must study the right practice according to the Threefold Training. This means those who are already firm in Higher Morality and Higher Mentality, maintaining themselves far from all wrong action, having integrated the diligence and wisdom to take care of themselves properly. These seekers should develop higher wisdom through the practice of meditation in order to get rid of the Fetters which are defilements deeply embedded in the Five Aggregates of this world. By practicing *Vipassanā* Meditation, one will develop the thirty seven qualities contributing to enlightenment (*Bodhipakkhiyadhamma*) and the Ten Perfections (*Pāramī*). In doing so, one will abandon all defilements and Fetters to reach the end of all suffering which is Nirvana.

The practices of Higher Morality and Higher Mentality have already been explained in the first and second parts. In this part, Higher Wisdom will be explained.

¹ The Pāli Tipiṭaka, Siamrat, book 15, Saṃyuttanikāya Sagāthāvagga, section 61, page 20.

² Tangle in this sense means craving, which is rooted deeply and difficult to abandon because they occur over and over again in the mind due to the objects of the six senses, namely, form, sound, smell, taste, touch, and thought.

A few questions arise regarding the practice for Higher Wisdom:

- What is *Paññā*?
- What does the word *Paññā* mean?
- What are the characteristics, causes, and effects of *Paññā*?
- How many types of *Paññā* are there?
- How does one develop *Paññā*?
- What are the benefits of developing *Paññā*? [See Chapter 14.]

9.1.1 What Is *Paññā*?

The word *Paññā* (wisdom) here, means transcendent insight knowledge (*Vipassanāñāṇa*) endowed with virtue. There are many different types of *Paññā*. It would not be beneficial to explain all as this would cause confusion rather than clarity. Therefore, only the relevant *Paññā* of transcendent insight knowledge endowed with wisdom will be considered here.

9.1.2 What Does the Word *Paññā* Mean?

The word *Paññā* means knowing clearly or penetrating in various special ways [experiencing directly] which are deeper than ordinary knowing based on perception (*Saññā*) and consciousness (*Viññāṇa*). It is knowing precisely and deeply inside. *Viññāṇa*, *Saññā* and *Paññā* all have the same characteristic of knowing, but *Saññā* or perception is merely knowing an object, for example, knowing that it is green or yellow without knowing the characteristics of impermanence, suffering and non-self. *Viññāṇa* or Consciousness is able to know that the object is green or yellow and also realize the characteristics of impermanence, suffering and non-self, but is still not likely to progress sufficiently to reach the Noble Path. However, *Paññā* or wisdom clearly perceives the green or yellow of objects, realizes the characteristics of conditioned phenomena, and is also able to penetrate to the Noble Path (*Ariyamagga*).

The words *Saññā*, *Viññāṇa* and *Paññā* define different levels of knowledge. It is like three people with different levels of knowledge regarding money. One is a baby with no knowledge of spending money. Another is a villager with some knowledge, but not much. The last is a financial officer. When these three see a coin, the baby would only know that it is beautiful and round, but would not know that it is used for buying and selling goods. The villager would know that the coin is beautiful and is used for buying and selling goods, but would not know whether it is a real or fake. But, a financial officer would know all this and would also know the country and town where the coin was made and the metals composing the coin. *Saññā*, *Viññāṇa* and *Paññā* are like these three people. *Saññā* is like the baby who merely sees the characteristics of the object. *Viññāṇa* knows more than *Saññā*, like the villager who also knows that the coin is used for buying and selling goods. *Paññā* knows even more than *Viññāṇa*, like the financial officer who knows the coin's metallic content and its place of origin. *Paññā* or thorough knowledge brings one to achieving the Path (*Magga*) and higher attainments.

In brief, the word *Paññā* means *Vipassanāpaññā* or transcendent states of mind that develop with virtue. They know that all conditioned Dhammas have the Three Characteristics of impermanence, suffering and non-self, and also know the unconditioned state of Nirvana and the Four Noble Truths. This is called insight knowledge (*Vipassanāñāṇā*) which is endowed with virtue.

9.1.3 What Are the Characteristics, Causes and Effects of Paññā?

The characteristics of wisdom (*Paññā*) are penetrating an object's true nature [by direct experience]. The function of *Paññā* is to remove delusion. The cause of wisdom is concentration of the mind (*Samādhi*). The obvious result is dispelling delusion.

Paññā has the characteristic of knowing the true nature of all compound phenomena, both visible matter or form (*Rūpa*) and invisible energy (*Nāma*), as impermanent, suffering and without any enduring essence or self.

The function of insight wisdom or *Vipassanāpaññā* is to get rid of the delusion associated with ordinary perception of matter (*Rūpa*) and energy (*Nāma*).

The proximate cause of insight wisdom (*Vipassanāpaññā*) is concentration (*Samādhi*). Concentration arises first then insight wisdom follows. In Pāli, “*Samādhim bhikkhave bhāvētha, Samāhito bhikkhave bhikkhu yathābhūtaṃ pajānāti,*” means, “Monks, you should develop concentration (*Samādhi*). A monk with concentrated mind knows according to the truth.”³

The effect of insight wisdom is to dispel delusion. When strong Insight Wisdom is achieved, the mind of the practitioner will be cleared of delusion. For example, it will be firm and precise in knowing clearly that both matter and energy are impermanent, suffering and non-self.

In conclusion, *Vipassanāpaññā* (insight wisdom) is *Paññā* (wisdom) that knows clearly the true nature of all compound phenomena (*Saṅkhāra*) as impermanent, suffering and non-self and also knows the Four Noble Truths which lead to the unconditioned (*Viśaṅkhāra* or *Asaṅkhata-dhamma*) phenomena of Nirvana, which is the end of suffering. This wisdom gained from developing both concentration (*Samatha*) and *Vipassanā* is meditation wisdom (*Bhāvanāmayapaññā*) or *Vipassanāpaññā* which leads meditators to attain Path, Fruit and Nirvana, the end of suffering and supreme happiness, in accordance with their level of attainment.

³ The Pāli Tipiṭaka, Siamrat, book 17, Saṅyuttanikāya Khandhavagga, section 27, page 18.

9.1.4 Types of Paññā

There is only one core characteristic of *Paññā*, penetrating clearly the states of phenomena (*dhamma*). There are, however, various ways of classifying *Paññā* into two categories:

- Mundane (*Lokiya*) *Paññā* and Supra-mundane (*Lokuttara*) *Paññā*.
- *Paññā* with *Āsava* (mental intoxication or oozing out from subliminal defilements) and *Paññā* without *Āsava*.
- *Paññā* that only knows visible matter (*Rūpa*) or form and *Paññā* that knows invisible energy (*Nāma*) or knows both *Rūpa* and *Nāma*.
- *Paññā* with joy and *Paññā* with equanimity.
- *Paññā* within the realm of perception (*Dassanabhūmi*) and *Paññā* within the realm of meditation (*Bhāvanābhūmi*).

Paññā can also be classified into three categories in various way:

- *Paññā* or wisdom resulting from reflection (*Cintāmayapaññā*), *Paññā* resulting from study (*Sutamayapaññā*) and *Paññā* resulting from mental development (*Bhāvanāmayapaññā*).
- *Paññā* regarding the sensual realm (*Parittārammaṇa*), *Paññā* regarding the pure form or formless realms (*Mahaggatārammaṇa*) and *Paññā* regarding objects of the Supra-mundane realm or Nirvana (*Appamāṇārammaṇa*).
- *Paññā* that is proficiency in progressing (*Āyakosala*), proficiency in abandoning (*Apāyakosala*), and proficiency in developing a methodology for success (*Upāyakosala*).

Paññā can also be classified into four categories in various ways. These include *Paññā* regarding the Four Truths and the Four Analytical Insights⁴ (*Paṭisambhidā*).

⁴ Four Analytical Insights or Four Paṭisambhidās are (1) discrimination of meaning or analytic insight of consequence, (2) discrimination of ideas or analytic insight of origin, (3) discrimination of language or analytic insight of philology, and (4) discrimination of sagacity or analytic insight of ready wit.

In conclusion, there are many different types of *Paññā* according to their characteristics and functions, but these are only differences in detail. Essentially, *Paññā* is the ability to penetrate clearly the nature of conditioned phenomena as the Three Characteristics of impermanence, suffering and non-self.

In order to help students understand the *Paññā* of *Vipassanā* meditation, Venerable Buddhaghosa explains that *Paññā* in this context, means specifically *Vipassanāñāṇa* (Insight Knowledge) endowed with virtue well internalized, this is called *Vipassanāpaññā* (Insight Wisdom). This *Vipassanāpaññā* helps in the development of concentration and *Vipassanā* meditation to gain knowledge of all conditioned phenomena and the unconditioned phenomena of Nirvana and the Four Noble Truths which lead one to attain Nirvana and become a true *Asekha* (*Arahant* or Perfect One).

9.1.5 How Does One Develop *Paññā*?

Having understood that *Paññā* means insight knowledge (*Vipassanāñāṇa*) endowed with virtue, students continue by studying the objects of *Vipassanāpaññā*: the Five Aggregates (*Khandha*), Sense doors (*Āyatana*), Elements (*Dhātu*), Sense-faculties (*Indriya*), Truth (*Sacca*) and Dependent Origination (*Paṭiccasamuppāda*). Having already developed Purity of Conduct and Purity of Mind, which are both the cause and foundation of *Vipassanāpaññā*, one continues to practice *Vipassanā* to develop five more purifications: Purity of View, Purity of Transcending Doubts, Purity of Knowledge and Vision of What Is Path and What Is Not path, Purity of Knowledge and Vision of the Course of Practice and Purity of Knowledge and Vision. [Together, these are the seven stages of purity.]

9.2 CONCENTRATION AND INSIGHT FOR ULTIMATE RELEASE

9.2.1 Realization of Nirvana

The ultimate objective of Concentration and Insight Meditation is to realize Nirvana and attain ultimate release. In the Dhammacakkappavātana Sutta, Lord Buddha describes gaining awakening through seeing and knowing:⁵

Monks, vision arose, insight arose, wisdom arose, knowledge arose, illumination arose within me with regard to things never heard before, ‘This is the Noble Truth of Suffering.’

Lord Buddha states the principles of *Samatha* and *Vipassanā* for the realization of Nirvana as follows:⁶

Monks, it is not possible for a monk who is attached to contacting others, takes pleasure in contacting others, is fond of contacting others, loves a crowd, enjoys a crowd and seeks happiness in a crowd to become one who finds contentment in seclusion and solitude.

When one does not find contentment in seclusion and quiet solitude, it is not possible for the mind to seize the sign (*Nimitta*) of *Samatha-Vipassanā* mentality.

When the mind does not seize the sign of *Samatha-Vipassanā* mentality, it is not possible for the Right View of *Vipassanā* to arise.

⁵ The Pāli Tipiṭaka, Siamrat, book 4, Vinayapiṭaka Mahāvagga Dhammacakkappavātana Sutta, section 15, page 19-21.

⁶ The Pāli Tipiṭaka, Siamrat, book 22, Aṅkuttaranikāya Chakkanipāta, section 339, page 472-473.

When the Right View of *Vipassanā* does not arise, it is not possible for Right Concentration regarding the Path and Fruit to arise.

When one does not attain Right Concentration regarding the Path and Fruit, it is not possible to cast off the Fetters.

When one cannot cast off the Fetters, it is not possible to realize Nirvana.

Monks, it is possible for a monk who is not attached to contacting others, does not take pleasure in contacting others, is not fond of contacting others, does not love a crowd, does not enjoy a crowd or seek happiness in a crowd to become one who finds contentment in seclusion and solitude.

When one finds contentment in seclusion and quiet solitude, it is possible for the mind to seize the sign (*Nimitta*) of *Samatha-Vipassanā* mentality.

When the mind seizes the sign of *Samatha-Vipassanā* mentality, it is possible for the Right View of *Vipassanā* to arise.

When the Right View of *Vipassanā* arises, it is possible for Right Concentration regarding the Path and Fruit to arise.

When one attains Right Concentration regarding the Path and Fruit, it is possible to cast off the Fetters.

When one can cast off the Fetters, it is possible to realize Nirvana.

9.2.2 Practices for Final Release

Venerable Ānanda listed four possible practices for achieving final release via *Samatha* and *Vipassanā* Meditation:⁷ (1) Developing *Vipassanā* preceded by *Samatha*, (2) Developing *Samatha* preceded by *Vipassanā*, (3) Developing *Samatha* and *Vipassanā* together and (4) Learning from experience.

1. Developing Vipassanā Preceded by Samatha

Venerables, monks in this religion have developed *Vipassanā* preceded by *Samatha*. As they develop *Vipassanā* preceded by *Samatha*, the path arises. They follow that path, develop it and pursue it. As they follow the path, developing it and pursuing it, their Fetters are abandoned and *Anusaya* (latent dispositions) destroyed.

Venerable Sārīputta explained this as follows:

How does a monk develop *Vipassanā* preceded by *Samatha*?

The mind having one object is concentrated and not distracted due to renunciation. *Vipassanā* means examining the phenomena (*dhammas*) that arise in that concentration as impermanent, suffering and non-self. Thus, *Samatha* occurs first and *Vipassanā* follows. For this reason, the Venerable states that *Vipassanā* is preceded by *Samatha*.

The mind having one object is concentrated and not distracted due to non-hatred. The mind having one

⁷ The Pāli Tipiṭaka, Siamrat, book 21, Aṅkuttaranikāya Catukkanipāta, section 170, page 211-212, and book 31, Khuddakanikāya Paṭisambhidāmagga, section 534-543, page 432-448.

object is concentrated and not distracted due to perception of light (*Ālokasaññā*) . . . The mind having one object is concentrated and not distracted due to examining sacrifice breathing-out and examining sacrifice breathing-in. *Vipassanā* means examining the phenomena that arise in that concentration as impermanent, suffering and non-self. Thus, *Samatha* occurs first and *Vipassanā* follows. For this reason, the Venerable states that *Vipassanā* is preceded by *Samatha* . . .

How does the Path arise? Right View or Seeing, which is Path, arises. Right Intention or Resolve, which is Path, arises. Right speech or articulation, which is Path, arises. Right action or assumption, which is Path, arises. Right living or shining forth, which is Path, arises. Right effort or persistence, which is Path, arises. Right mindfulness or steadfastness, which is Path, arises. Right Concentration or focus, which is Path, arises. The Path naturally arises like this.

When a monk practices that path and develops it to be big, that is he thinks about it, knows it, sees it, examines it, intends it, focuses on it with faith, maintains his effort, establishes his mindfulness on it, sets his mind to it, knows it with wisdom, knows the dhammas that should be known, understands the dhammas that should be understood, abandons the dhammas that should be abandoned, develops the dhammas that should be developed and realizes the dhammas that should be realized, he will abandon his Fetters and destroy his *Anusaya* (latent dispositions).

2. Developing Samatha Preceded by Vipassanā

Venerable Ānanda stated:

Monks can develop *Samatha* preceded by *Vipassanā*. As they develop *Samatha* preceded by *Vipassanā*, the path arises. They follow that path, develop it and pursue it. As they follow the path, developing it and pursuing it, their Fetters are abandoned and *Anusaya* are destroyed.

Venerable Sārīputta explained:

How does a monk develop *Samatha* preceded by *Vipassanā*? *Vipassanā* means examining dhammas that arise in concentration as impermanent, suffering and non-self. The mind lets go of all dhammas examined with such *Vipassanā* and becomes absorbed and concentrated on one object. It becomes focused, not distracted. Thus, *Vipassanā* occurs first and *Samatha* follows. For this reason, the Venerable states that this is *Samatha* preceded by *Vipassanā*.

3. Developing Samatha and Vipassanā together

Venerable Ānanda stated:

Monks can develop *Samatha* together with *Vipassanā*. As they develop *Samatha* together with *Vipassanā*, the path arises. They practice that path, develop it, pursue it. As they practice the path, developing it and pursuing it, their Fetters are abandoned and *Anusaya* are destroyed.

Venerable Sāriputta explained:

How does a monk develop *Samatha* and *Vipassanā* together? Monks can develop *Samatha* and *Vipassanā* together in sixteen ways: (1) with the same meditation object, (2) with the same sphere, (3) through abandoning vices, (4) by sacrificing pleasures, (5) by leaving behind baggage, (6) by escaping from traps, (7) by contemplating profound *Dhamma*, (8) by contemplating refined *Dhamma*, (9) by transcending limitations, (10) by being free of *Āsava* (core defilements), (11) by bridging *Samatha* and *Vipassanā*, (12) by being without a *nimitta* (mark), (13) by being without a home, (14) by being empty, (15) by having the same duty, and (16) by being without interference.

4. Learning from Experience

During meditation the meditator's mind of the meditator can be distorted by the ten types of defilements of insight (*Vipassanā*). When the mind stops still and becomes more stable, however, the concentration path (*Samādhimagga*) becomes obvious and arises.

The monk contemplates on any sphere that is blocked by anxiety. When his mind becomes firm and calm inside, the *Dhamma* will appear and become stable. Then, the monk attains the Path. If the monk continues and develops that path repeatedly, the Fetters and *Anusaya* will be eliminated.



*Yattha āpo ca paṭhaviṃ Tejo vāyo na gādhati
Na tattha sukkā jotanti Ādicco nappakāsati
Na tattha candimā bhāti Tamo tattha na vijjati.*

(D. 11/350/283)

There is no water, earth, fire or wind in Nirvana.
Venus' rays do not reach Nirvana. Sunshine does
not reach it. The moon's rays do not reach it. [But,]
there is no darkness in Nirvana.



PART III

TRAINING IN HIGHER WISDOM

ADHIPAÑÑĀ-SIKKHĀ

10

INSIGHT WISDOM: ITS REALMS AND OBJECTS

VIPASSANĀPAÑÑĀ

Chapter Outline

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- 10.5 The Feeling Aggregate *p.298*
- 10.6 The Perception Aggregate *p.302*
- 10.7 The Volition Aggregate *p.303*

One who practices along the path leading to ultimate release beginning with the two purifications: Purity of Conduct (*Sīlavisuddhi*) and Purity of Mind (*Cittavisuddhi*), which are the cause of *Vipassanāpaññā* and wishes to further develop *Vipassanāpaññā* must study the Dhammas that are the realms and objects of *Vipassanāpaññā*. They are the Five Aggregates (*Khandha*), Twelve Sense Domains (*Āyatana*), Eighteen Elements (*Dhātu*), Twenty Two Faculties (*Indriya*), Four Truths (*Sacca*) and Twelve links of Dependent Origination (*Paṭiccasamuppāda*) [Dhammas that condition each other].

The word Realm (*Bhūmi*) means stage of the objects that the meditator must contemplate to gain knowledge and understanding. At the stage of preliminary insight, one must contemplate the Three Characteristics of conditioned dhammas [impermanence, suffering and non-self]. The word Object means images or marks that the mind holds on to.

Those who are ready to develop *Vipassanāpaññā* (wisdom that penetrates clearly all states of dhammas) must know the Dhammas that are the Realms and Objects of *Vipassanāpaññā*. They are divided into *Khandha*, *Āyatana*, *Dhātu*, *Indriya*, *Sacca* and *Paṭiccasamuppāda*. When one takes these Dhammas, for example *Khandha* as object, one will gain mundane *Vipassanāpaññā*, which can help in the development of Supra-mundane *Vipassanāpaññā*.

10.1 REALMS & OBJECTS

10.1.1 The Five Aggregates (Khandha):

1. Body or *Kāya*,
2. Sensation or *Vedanā* [Feeling of object],
3. Perception or *Saññā* [Memory],
4. Mental Formation or *Sanḥāra* [Thought],
5. Consciousness or *Viññāṇa* [Cognition].

10.1.2 The Twelve Sensory Domains (Āyatana):

Six Inner Sensory Domains

1. The Eye (*Cakkhāyatana*),
2. The Ear (*Sotāyatana*),
3. The Nose (*Ghānāyatana*),
4. The Tongue (*Jivhāyatana*),
5. The Body (*Kāyāyatana*),
6. The Mind (*Manāyatana*),

Six Outer Sensory Domains

7. Sight (*Rūpāyatana*),
8. Sounds (*Saddāyatana*),
9. Smells (*Gandhāyatana*),
10. Tastes (*Rasāyatana*),
11. Touch (*Phoṭṭhabbāyatana*),
12. Mental Phenomena (*Dhammāyatana*).

10.1.3 The Eighteen Elements of Consciousness (Dhātu):

Six Sensory Elements

1. The Eye (*Cakkhudhātu*),
2. The Ear (*Sotadhātu*),
3. The Nose (*Ghānadhātu*),
4. The Tongue (*Jivhādhātu*),
5. The Body (*Kāyadhātu*),
6. The Mind (*Manodhātu*),

Six Impact Domains

7. Sight (*Rūpadhātu*),
8. Sounds (*Saddadhātu*),
9. Smells (*Gandhadhātu*),
10. Tastes (*Rasadhātu*),
11. Touch (*Phoṭṭhabbadhātu*),
12. Mental Phenomena (*Dhammadhātu*),

Six Elements of Consciousness

13. The Eye Consciousness (*Cakkhaviññāṇadhātu*),
14. The Ear Consciousness (*Sotaviññāṇadhātu*),
15. The Nose Consciousness (*Ghānaviññāṇadhātu*),
16. The Tongue Consciousness (*Jivhāviññāṇadhātu*),
17. The Body Consciousness (*Kāyaviññāṇadhātu*),
18. The Mind Consciousness (*Manoviññāṇadhātu*).

10.1.4 The Twenty-two Faculties (Indriya):

Six Sensory Faculties

1. The Eye Faculty (*Cakkhundriya*),
2. The Ear Faculty (*Sotindriya*),
3. The Nose Faculty (*Ghānindriya*),
4. The Tongue Faculty (*Jivhindriya*),
5. The Body Faculty (*Kāyindriya*),
6. The Mind Faculty (*Manindriya*),

Three Life Energy Faculties

7. The Femininity Faculty (*Itthindriya*),
8. The Masculinity Faculty (*Purisindriya*),
9. The Life Faculty (*Jīvitindriya*),

Four Feeling Faculties

10. The Bodily-pleasure Faculty (*Sukhindriya*),
11. The Bodily-pain Faculty (*Dukkhindriya*),
12. The Joy [mental-pleasure] Faculty (*Somanassindriya*),
13. The Grief [mental-pain] Faculty (*Domanassindriya*),

Six Path Faculties

14. The Neutrality Faculty (*Upekkhindriya*),
15. The Faith Faculty (*Saddindriya*),
16. The Energy Faculty (*Viriyindriya*),
17. The Mindfulness Faculty (*Satindriya*),
18. The Concentration Faculty (*Samādhindriya*),
19. The Wisdom Faculty (*Paññindriya*),

Three Path Faculties

[These final three are Faculties of the Noble Ones.]

20. Stream-enterer: The Faculty of knowing that one will achieve enlightenment. This is the faculty of a stream-enterer (*Anaññataññassāmītindriya*).
21. Once-returner: The Perfect knowledge faculty, the knowledge of the six intermediate paths and fruits. This is the Faculty of the Noble Ones from Once-returner up to one on the Arahant path (*Aññindriya*).
22. Arahant: The Perfect-knower faculty. This is Faculty of the Arahant (*Aññātāvindriya*).

10.1.5 The Four Noble Truths (Ariyasacca)

The Truth of Suffering (Dukkhasacca):

1. Birth (*Jāti*),
2. Aging (*Jarā*),
3. Death (*Maraṇa*),
4. Sorrow (*Soka*),
5. Lamentation (*Parideva*),
6. Physical Pain (*Dukkha*),
7. Grief [Mental Pain] (*Domanassa*),
8. Despair (*Upāyāsa*),
9. Association with the unpleasant (*Uppiyasampayoga*),
10. Separation from the pleasant (*Piyavipayoga*),
11. Unsatisfied desire (*Ichchitālābha*),
12. Clinging to the aggregates (*Upādānakhandha*).

The Truth of the Cause of Suffering (Samudhasacca):

1. Craving for sensual pleasure (*Kāmatanḥā*),
2. Craving for existence (*Bhavatanḥā*),
3. Craving for non-existence (*Vibhavatanḥā*).

Ignorance (*Avijjā*) is the root cause of all suffering.

The Truth of the Cessation of Suffering (Nirodhasacca)

The Truth of the Cessation of Suffering is realizing the state without suffering due to the eradication of the causes of suffering. This consists of cessation of conditioned phenomena (*Sanḥatadhamma*) and attainment of Nirvana (*Nirodhadhātu*). Nirvana is the ultimate (*Paramatthadhamma*) and unconditioned (*Asanḥatadhamma*).

The Truth of the Path to Cessation of Suffering (Maggasacca)

1. Right View (*Sammādiṭṭhi*) in accordance with the Four Noble Truths,
2. Right Thought (*Sammāsaṅkappa*) renunciation, non-hatred and non-violence,
3. Right Speech (*Sammāvācā*) no false, hateful, harsh and idle speech,
4. Right Action (*Sammākammanta*) no killing, stealing and sexual misconduct,
5. Right Livelihood (*Sammājīva*) abstaining from immoral livelihood,
6. Right Effort (*Sammāvāyāma*) to prevent and abandon unwholesome states and to develop and maintain wholesome states,
7. Right Mindfulness (*Sammāsati*) of body, feelings, mind and Dhamma,
8. Right Concentration (*Sammāsamādhi*) the four *Rūpa-jhānas*: the First *Jhāna*, Second *Jhāna*, Third *Jhāna* and Fourth *Jhāna*.

10.1.6 The Twelve Links of Dependent Origination (Paṭiccasamuppāda)

These are phenomena that arise and are conditioned by other phenomena. Ignorance (*Avijjā*) lies at the root of them all.

Dependent on...	Arises...
1. Ignorance (<i>Avijjā</i>)	Formations (<i>Saṅkhāra</i>),
2. Formations (<i>Saṅkhāra</i>)	Consciousness (<i>Viññāṇa</i>),
3. Consciousness (<i>Viññāṇa</i>)	Mind & Matter (<i>Nāma-Rūpa</i>),
4. Mind & Matter (<i>Nāma-Rūpa</i>)	Six Sense-doors (<i>Saḷāyatana</i>),
5. Six Sense-doors (<i>Saḷāyatana</i>)	Contact (<i>Phassa</i>),
6. Contact (<i>Phassa</i>)	Feeling (<i>Vedanā</i>),
7. Feeling (<i>Vedanā</i>)	Craving (<i>Taṇhā</i>),
8. Craving (<i>Taṇhā</i>)	Clinging (<i>Upadāna</i>),
9. Clinging (<i>Upadāna</i>)	Becoming (<i>Bhava</i>),
10. Becoming (<i>Bhava</i>)	Birth (<i>Jāti</i>),
11. Birth (<i>Jāti</i>)	12. Aging (<i>Jarā</i>), Death (<i>Marāṇa</i>), Sorrow (<i>Soka</i>), Lamentation (<i>Parideva</i>), Pain (<i>Dukkha</i>), Grief (<i>Domanasa</i>) and Despair (<i>Upāyāsa</i>).

10.2 THE FIVE AGGREGATES

The term Five Aggregates means five heaps of mind and matter. These five [phenomena] are grouped together into one unit and are conventionally termed ‘being,’ ‘person,’ ‘self,’ ‘we,’ or ‘them.’ They are the Realm and Object of *Vipassanā* that the meditator must contemplate in order to gain wisdom. The first stage of wisdom is clear, thorough knowledge of their true nature. Lord Buddha states in the *Pariññā Sutta* that the dhammas to be contemplated first are the Five Aggregates, in order to gain true knowledge and end greed, hatred and delusion:

Monks, what are the dhammas that should be contemplated? Form is a dhamma that should be contemplated. Feeling is a dhamma that should be contemplated, Perception is a dhamma that should be contemplated. Thought [Formation] is a dhamma that should be contemplated. Consciousness is a dhamma that should be contemplated. Monks, these dhammas are what should be contemplated.

Monks, what is *Pariññā*? It is the cessation of greed, the cessation of hatred and the cessation of delusion. These are called *Pariññā*.⁸

Mind and matter that are heaped together as Five Aggregates have the three characteristics of impermanence, suffering and non-self. In other words, the Five Aggregates are states of matter, mind and mental concomitants (*Cetasika*) that arise, remain and perish with the mind as the leader. The mind arises and passes away quickly as Lord Buddha states:

⁸ The Pāli Tipiṭaka, Siamrat, book 17, Saṃyuttanikāya Khandhavagga, section 55, page 33.

Monks, I do not see any other dhammas that change as quickly as the mind. Monks, it is not easy to make a comparison to show how quickly the mind changes.⁹

So, the Five Aggregates are five heaps of mind and matter that are grouped together as one unit and conventionally termed being, person, self, we, them, but in reality, the Five Aggregates are only five natural states that function together.

A living being consists of three components inter-relating mind and matter:

- | | |
|---|---|
| 1. Form (<i>Rūpa</i>) or Matter | Form Aggregate or corporeality (<i>Rūpa</i>), |
| 2. Mind | Consciousness Aggregate
(<i>Viññāṇakhandha</i>), |
| 3. Mental Concomitants
(<i>Cetasika</i>) | Feeling or Sensation Aggregate
(<i>Vedanākhandha</i>),
Perception Aggregate (<i>Saññākhandha</i>),
Formation Aggregate (<i>Sanākārakhandha</i>). |

These three components consist of Five Aggregates:

1. The Form Aggregate is the heap of form or various organs in the body.
2. Mind or the Consciousness Aggregate is that which knows different things that comes in contact with the eye, ear, nose, tongue, body and mind and is the leader of mental concomitants or the rest of the Mind Aggregates.
3. The Feeling Aggregate is that which feels, joy, suffering, happiness, unhappiness or indifference.

⁹ The Pāli Tipiṭaka, Siamrat, book 15, Aṅkuttaranikāya Ekanipāta, section 49, page 11.

4. The Perception Aggregate is that which has the function of memorizing. It is the memory part of the mind.
5. The Formation Aggregate or thought is that which conditions the mind to become wholesome or unwholesome. Thoughts are like different color dyes that are put into a glass and change the color of the water in the glass.

Those who do not study and contemplate the Three Characteristics [Impermanence, Suffering and Non-self] of matter, mind and mental concomitants, wrongly see them as ‘me’ and ‘myself.’ Not knowing their true nature and motivated by defilements, they create good and bad Karma and receive its fruits, resulting in an endless number of rebirths.

As Lord Buddha states in the First Upādānaparittassanā Sutta:¹⁰

Monks, the uninstructed ordinary person who does not see the Noble Ones and is unskilled in the Dhamma of the Noble Ones sees form, sees feeling, sees perception, sees formations, and sees consciousness as self possessing form, possessing feeling, possessing perception, possessing formations, and possessing consciousness. Or he sees form... feeling... perception... formations... consciousness as in self. Or he sees self as in form... feeling... perception... formations... and consciousness [for example].

His form... feeling... perception... formation... and consciousness change and alter. With the change and alteration of his form [for example], his consciousness [mind] changes following the changes of his form [for example]. Agitation and suffering

¹⁰ The Pāli Tipiṭaka, Siamrat, book 17, Saṃyuttanikāya Khandhavagga, sections 31-33, page 20-23.

born due to the changes of form remain obsessing the mind of the ordinary person. Because his mind is obsessed, he is frightened, distressed, anxious and agitated. Because of clinging ... there are agitation and clinging.

Thus, the so called ‘lives’ of all beings in this world, [not only humans and animals, but all beings reborn into the thirty one realms], consist of mind and matter or Five Aggregates. Form means body or different organs that make up the body. In dhamma terms, it is called *Rūpadhamma*. It is like a log, it neither feels nor thinks. It is the mind and mental concomitants that are able to know different things and to think. All of these phenomena then arise and pass away quickly and have the Three Characteristics of impermanence, suffering and non-self.

The Five Aggregates or mind and matter can be further sub-divided. Matter or Form can be divided into two parts and mind can be divided into four parts.

1. Form Aggregate can be divided into two:
 1. The Four Primary Elements (*Mahābhūtarūpa* 4),
 2. The Twenty Four Derivative Forms (*Upādāyarūpa* 24).
2. Mind Aggregate can be divided into four:
 1. The Feeling Aggregate [seeing],
 2. The Perception Aggregate [remembering],
 3. The Formation Aggregate [thinking],
 4. The Consciousness Aggregate [knowing].

10.3 THE FORM AGGREGATE

The Form Aggregate consists of the heap of form together with body movement and the other characteristics and qualities of the body. These are all constituents of *Rūpadhamma*.

The word *Rūpakhandha* comes from two Pāli words, *Rūpa* and *khandha*. *Rūpa* means that which decays and perishes due to various causes and conditions, such as heat and cold. *Khandha* means heap or category. Together, *Rūpakhandha* means the category of dhamma that perishes, decays or passes away due to various conditions like heat which oppress it.

Rūpakhandha, the heap of form, apart from having the Three Characteristics of impermanence, suffering and non-self, can be divided into four primary elements (*Bhūtarūpa*) and twenty four derivative forms (*Upādāyarūpa*), each with different characteristics.

10.3.1 The Four Primary Elements (Bhūtarūpa)

The Pāli term *Bhūtarūpa* means ‘spirit’ [both essence and phantom nature]. Sometimes it is called *Mahābhūtarūpa* as it consists of the four essential elements or properties. These properties appear clearly, but individual forms are often difficult to identify. They scare and delude human beings like spirits or ghosts (*Bhūta*). *Bhūtarūpa* is divided into four elements with distinct characteristics:

1. The Earth Element (*Paṭhavīdhātu*) is the hardness or softness of form.
 - Its characteristic is solidity.
 - Its function is extension.
 - Its cause is the other three elements.
 - Its result is support.

2. The Water Element (*Āpodhātu*) is the liquidity or cohesion of form.
 - Its characteristic is flowing.
 - Its function is the growth of associated form.
 - Its cause is the other three elements.
 - Its result is the cohesion of form that arises together.
3. The Fire Element (*Tejodhātu*) is temperature, the hotness and coldness of form.
 - Its characteristic is heat.
 - Its function is the maturity of associated form.
 - Its cause is the other three elements.
 - Its result is the softness of associated form.
4. The Wind Element (*Vāyodhātu*) is the distendedness and looseness of form.
 - Its characteristic is distendedness.
 - Its function is moving.
 - Its cause is the other three elements.
 - Its result is motion.

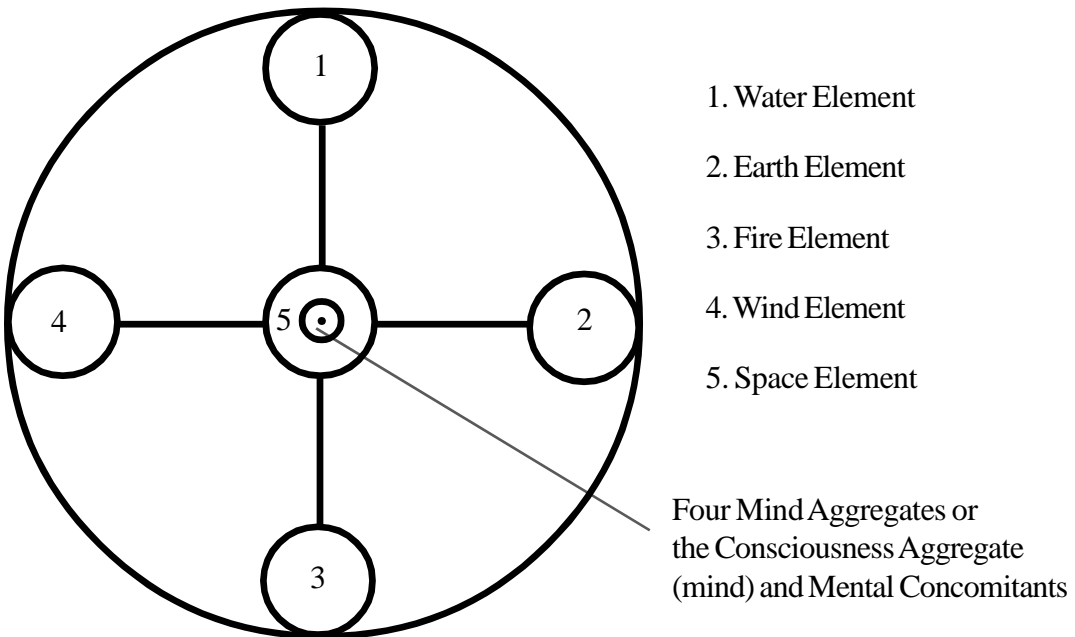
Bhūtarūpa means all the elements which cover all forms. Although forms are difficult to discern and deluding, they nevertheless exist. They have the characteristics of impermanence, suffering and non-self. *Bhūtarūpa*, the four essential elements, are also called *Mahābhūtarūpa* because they are great and are the leaders or dwelling places of the remaining *Upādayarūpa*. Without *Mahābhūtarūpa* as support, *Upādayarūpa* cannot arise.

Venerable Buddhaghosa states in the *Visuddhimagga*, they are called *Mahābhūtarūpa* because:

1. *Mahantapātubhāvato*: The four essential elements that appear first are great, the leader and the dwelling places of the various derivative forms.

2. *Mahābhūtasāmaññato*: Form is deluding like a spirit or ghost.
3. *Mahāparihārato*: Forms need constant maintenance and nourishment as they are always changing.
4. *Mahāvikārato*: Forms are always changing and moving.
5. *Mahattabhūtattā*: Forms are always great and truly exist.

Mahābhūtarūpa or the four essential elements are causally dependent upon one another and they are the dwelling place of mind or the knowing element, the Consciousness Aggregate as well as the three other Aggregates of Sensation [seeing], Perception [remembering], and Mental Formations [thinking]. These make up the Five Aggregates, which support each other and are dependent upon each other.



The picture showing the Form Aggregate with the four *Mahābhūtarūpa*. At the center it is the Space Element containing the Four Mind Aggregates (*Viññāṇakhandha*) and three Mental Concomitants (*Cetasikas*).

10.3.2 Derivative Forms (Upādāyarūpa)

There are twenty four Derivative Forms which are classified into ten groups:

Group 1: Five Sense Organ Forms (*Pasādarūpa*):

1. The Eye-contact Form (*Cakkhupasādarūpa*) that senses pictures by way of the eyes.
 - Its characteristic is the clearness of the *Mahābhūtarūpa* that senses form objects.
 - Its function is bringing in form objects.
 - Its cause is craving for form objects or *Rūpatanḥā*.
 - Its result is *Mahābhūtarūpa* that are caused by Karma.
2. The Ear-contact Form (*Sotapasādarūpa*) that senses sounds by way of the ears.
 - Its characteristic is the clearness of the *Mahābhūtarūpa* that senses sound objects.
 - Its function is the seeking sound objects.
 - Its cause is *Mahābhūtarūpa* that is caused by Karma or craving for sounds.
 - Its result is the standing of ear consciousness.
3. The Nose-contact Form (*Ghānapasādarūpa*) that senses smell by way of the nose.
 - Its characteristic is the clearness of the *Mahābhūtarūpa* that senses smell objects.
 - Its function is the seeking of smell objects.
 - Its cause is *Mahābhūtarūpa* that is caused by Karma or craving for smell.
 - Its result is the standing of nose consciousness.

4. The Tongue-contact Form (*Jivahāpasādarūpa*) that senses taste by way of the tongue.
 - Its characteristic is the clearness of the *Mahābhūtarūpa* that senses taste objects.
 - Its function is seeking of taste objects.
 - Its cause is the *Mahābhūtarūpa* that is caused by Karma or craving for taste.
 - Its result is the standing of tongue consciousness.
5. The Body-contact Form (*Kāyapasādarūpa*) that senses touch such as hot, cold, soft, hard.
 - Its characteristic is the clearness of the *Mahābhūtarūpa* that senses the touch objects.
 - Its function is seeking of touch objects.
 - Its cause is the *Mahābhūtarūpa* that is caused by Karma or craving for touch.
 - Its result is the standing of body consciousness.

Group 2: Seven Sense Object Forms (*Visayarūpa*):

6. Visual Objects (*Rūpāramaṇa*) or colors seen by the eyes (*Cakkhupasāda*), such as red, yellow, green and white. The eye consciousness sees colors first and then discerns the shape and characteristics of the object. For example, if a thin or fat person has just walked past, it will first notice that person's color as dark or pale and then his or her shape as thin or fat.
7. Sound Objects (*Saddāramaṇa*) that come in contact with the ears (*Sotapasāda*) and the ear consciousness senses and hears. If the sound is beautiful, it will cause a happy feeling. If the sound is ugly such as harsh words, it will cause an unhappy feeling.

8. Smell Objects (*Gandhāramaṇa*) are the air evaporating from objects that have smell such as the lovely smell of a flower or perfume that comes in contact with the nose (*Ghānapasāda*) and causes nose consciousness.
9. Taste Objects (*Rasāramaṇa*) such as sour, sweet, salty, spicy or bitter contact the tongue (*Jivhāpasāda*) and cause taste consciousness (*Jivhāviññā*) which functions to know those tastes.
10. Touch Objects (*Phoṭṭhabbāramaṇa*) such as hard or soft, hot or cold, distended or loose which contact the body (*Kāyapasāda*).

These are the seven Sense Object Forms (*Visayarūpa*) because Touch Objects (*Phoṭṭhabbāramaṇa*) are divided further into three types:

- A. Earth Touch Objects (*Paṭhavī Phoṭṭhabbāramaṇa*) or hardness and softness,
- B. Fire Touch Objects (*Tejophoṭṭhabbāramaṇa*) or heat and coldness,
- C. Wind Touch Objects (*Vāyophoṭṭhabbāramaṇa*) or distendedness and looseness.

Group 3: Gender Form (*Bhāvarūpa*):

11. There are two types of Gender Form:
 - A. Femininity (*Itthībhāvarūpa*) permeates the body and causes female shape, figure, manner, behavior and gestures.
 - B. Masculinity (*Purisabhāvarūpa*) permeates the body and causes male shape, figure, manner, behavior and gestures.

Group 4: Life Form (*Jīvitarūpa*):

12. Life Form (*Jīvitarūpa*) maintains all forms and prevents them from rotting and breaking up. This causes human beings to continue to live. It is caused by a type of Karma which allows beings to live and

create further Karma [merit or demerit]. The word *Jīvita* (life) can be divided into two: physical (*Rūpajīvita*) and mental (*Nāmajīvita*). *Rūpajīvita* is the material quality of life (*Jīvitarūpa*) and *Nāmajīvita* is the life faculty with mental concomitant (*Jīvitindriyacetasika*).

Group 5: The Undigested Food Form (*Āhārarūpa*):

13. The Undigested Food Form (*Āhārarūpa* or *Kabaḷīkārāhāra*) is the food eaten, but not yet digested. When it is digested and nourishes, the parts of our bodies, becoming our flesh and blood, it is called the Vitality Form (*Ojārūpa*).

Group 6: The Heart Form (*Hadayarūpa*):

14. The Heart Form (*Hadayarūpa*) has two types: (1) The fresh heart form (*Maṇsahadayarūpa*) is the heart organ, shaped like a downward-facing folded lotus with its petals peeled off. (2) The heart substance form (*Vatthuhadayarūpa*) resides inside the heart organ (*Maṇsahadayarūpa*). It is caused by Karma and looks like a handful of blood about the size of an iron wood seed. It nourishes the heart where the Mind Element (*Manodhātu*) and Mind-Consciousness Element (*Manoviññāṇadhātu*) reside.

Group 7: Expression Forms (*Viññatirūpa*):

15. Bodily Expression Form (*Kāyaviññatirūpa*) is activated when the mind wants to express meaning through the body such as a facial expression or a bodily gesture. If the mind does not want to express any meaning, *Kāyaviññatirūpa* does not occur.
16. Verbal Expression Form (*Vacīviññatirūpa*) is activated when the mind wishes to express something via speech. It causes appropriate movements such as of the lips. If *Vacīviññatirūpa* does not occur, speaking does not occur. Both *Kāyaviññatirūpa* and *Vacīviññatirūpa* arise and pass away with the mind.

Group 8: The Space Form (*Paricchedarūpa* or *Ākāśadhātu*):

17. The Space Form (*Paricchedarūpa* or *Ākāśadhātu*) exists between all forms preventing them from getting stuck together. No matter how big or small they are and whatever shape they take, all forms must be separated by *Ākāśadhātu*. If there were no *Ākāśarūpa*, all forms would be stuck together without any shape, but with *Ākāśadhātu* or *Paricchedarūpa* separating them, they appear to have different shapes.

Group 9: Three Flexibility Forms (*Vikārarūpa*):

18. The Lightness (*Lahutā*) of form is not sluggish as its characteristic. The function is relieving the weight of forms. The proximate cause is light weight. The fruit is quickness in changing.
19. The Softness (*Mudutā*) of form is not hard as its characteristic. The function is relieving all roughness. The proximate cause is yielding. The fruit is non-opposition to any action.
20. The Readiness (*Kammaññatā*) of form has agility or wieldiness favorable to bodily action as its characteristic. The function is dispelling unwieldiness [such as sickness or fatigue]. The proximate cause is being fit and set. The fruit is avoiding vulnerability.

Group 10: Maturity Form (*Lakkhaṇarūpa*):

21. The Growth (*Upacaya*) of form initially has the setting up or arising of form as its characteristic and then growth or development of the form as its function. The proximate cause is the seed and nourishment. The fruit is the completeness of form.
22. The Continuity (*Santati*) of form is its stability or constancy. The function is continuation. The proximate cause is successive arising of similar matter. Its fruit is non-interruption of the form.

23. The Aging (*Jaratā*) of form is the maturing of form. The function is leading towards termination. The proximate cause is the age of the form. The fruit is the loss of newness of form.
24. The Impermanence (*Aniccatā*) of form has the characteristic of the breaking up or subsiding of the form. The function is degeneration of form. The proximate cause is breaking up of functional bonds. The fruit is the destruction and fall of the form.

All together, the Form Aggregate (*Rūpakhandha*) consists of the Great Spirit of Form (*Mahābhūtarūpa*) consisting of four essential elements (*Dhātu*) and twenty four Derivative Forms (*Upādāyarūpas*). These twenty eight all have the characteristics of impermanence, suffering and non-self. Each one has specific characteristics, functions, proximate causes and fruits.

10.4 THE CONSCIOUSNESS AGGREGATE

In the Visuddhimagga, Venerable Buddhaghosa cites the Consciousness Aggregate as first among all the mental aggregates. This is because if the student understands the Consciousness Aggregate, the other aggregates will be easier to understand. Therefore, the Consciousness Aggregate will be explained first.

What is the nature of the Consciousness Aggregate?

The Consciousness Aggregate is the mental faculty that cognizes. It is the Consciousness Aggregate which knows various objects such as objects contacted through the six sense spheres (*Āyatana*) like seeing and hearing.

Lord Buddha states:

Why do we call it consciousness (*Viññāṇa*)? It cognizes. Therefore it is called consciousness. And what does it cognize? It cognizes sour, it cognizes bitter, it cognizes pungent, it cognizes sweet, it cognizes sharp, it cognizes mild, it cognizes salty, it cognizes bland.¹²

Lord Buddha also states:

Monks, consciousness arises in dependence on a dyad. In dependence on the Eye and Visible Forms there arises Eye-consciousness. In dependence on the Ear and Sounds there arises Ear-consciousness. In dependence on the Nose and Smell there arises Nose-consciousness. In dependence on the Tongue and taste there arises Tongue-consciousness. In dependence on the Body and Touch there arises Body-consciousness. In dependence on the mind and mental phenomena there arises mind-consciousness.

The eye...ear...nose...tongue...body...and mind are impermanent, changing, always becoming different. Form...sound...smell...taste...touch...and mental objects are impermanent, changing, always becoming different. Eye-consciousness ...ear-consciousness ...nose-consciousness ...tongue-consciousness ...body-consciousness ...and mind-consciousness arise in dependence on conditions that are impermanent. How could they be permanent?

¹² The Pāli Tipiṭaka, Siamrat, book 17, Saṃyuttanikāya Khandhavagga, section 159, page 105-106.

Contacted, monks, one feels, contacted one intends,
contacted one perceives. These things too are mov-
ing, tottering, and impermanent...¹³

The words *Viññāṇa* (consciousness), *Citta*, *Mano* and *Viññāṇakhandha* all have the same meaning of cognizing. [To avoid confusion, the word consciousness will be used for “mind”].

What is the heap of dhamma that is called *Viññāṇakhandha*?

The word *Viññāṇa* means cognizing objects [of consciousness] or natural conditions. It has the characteristic of cognizing, for example, cognizing the objects from the six sense spheres such as seeing or hearing. The word *Khandha* means heap, part, aggregate, category or group. The word *Viññāṇakhandha* therefore means the Consciousness Aggregate, which cognizes objects, knowing the objects of the six sense spheres such as seeing or hearing. For example, the eye consciousness cognizes visual form that appears through the eye sphere and the ear consciousness cognizes sound that comes into contact with the ear sphere.

10.4.1 Three Types of Consciousness by States

Consciousness can be sub-divided into three types according to wholesomeness: Of the eighty nine states of consciousness, twenty one are wholesome or positive (*Kusala*) states which arise from good intentions and bring happiness, twelve are unwholesome or negative (*Akusala*) states which arise from harmful intentions and bear suffering, and fifty six are indeterminate (*Abyākata*). Of the latter, thirty six are reactive (*Vipāka*) states which bear the fruit of previous actions and twenty (*Kiriya*) are neutral.

¹³ The Pāli Tipiṭaka, Siamrat, book 17, Saṃyuttanikāya Saḷāyatanavagga, sections 124-127, page 85-87.

1. Wholesome consciousness (*Kusalaviññāṇa* or *Kusalacitta*) is wholesome mind and bears the fruit of happiness. There are twenty one wholesome states of minds or *Kusalacitta*: Eight Great Wholesome states of Mind (*Mahākusalacitta*), Nine Supreme Wholesome states of mind¹⁴ (*Mahaggatakusalacitta*) and Four Supra-mundane states of mind (*Lokuttaracitta*).
2. Unwholesome consciousness (*Akusalaviññāṇa* or *Akusalacitta*) means twelve states of mind which are unwholesome and bear the fruit of suffering.
3. Consciousness that is neither wholesome nor unwholesome (*Abayakataviññāṇa* or *Abayakatacitta*) consists of the thirty-six reactive *Vipākacittas* that bear the fruit of merit or demerit, seven unwholesome (*Akusalavipāka*), eight wholesome without causes (*Ahetukakusalavipāka*), eight great reactive consciousness (*Mahāvipāka*), nine great attainment reactive (*Mahaggatavipāka*) and four Supra-mundane reactive (*Lokuttaravipāka*). Finally, there are twenty neutral (*Kiriyaṇcittas*) which neither bring merit nor demerit, they are minds that are merely acting.

10.4.2 Fourteen Types of Consciousness by Function

Apart from the three types of consciousness of wholesome consciousness, unwholesome consciousness and neither wholesome nor unwholesome consciousness, there are fourteen types of consciousness in accordance with function.

1. Rebirth Consciousness (*Paṭisandhi*) has the function of connecting to a new existence. It takes beings into their new rebirths in accordance with good or bad Karma.

¹⁴ Supreme Wholesome Mind or *Mahaggatakusalacitta* is the mind that attains at least the first Jhāna.

2. Life-continuum Consciousness (*Bhavaṅga*) continues existence. After Rebirth Consciousness (*Paṭisandhiviññāṇa*) takes beings into new rebirths, Life-continuum Consciousness (*Bhavaṅgaviññāṇa*) which is the fruit of past Karma maintains the existence. *Bhavaṅgaviññāṇa* does not consist of thought. It is only a passive state of mind, like falling into a deep sleep.
3. Consideration Consciousness (*Āvajjana*) is thought of a new object. When one senses an object, the *Bhavaṅgaviññāṇa* ceases and Consideration Consciousness (*Āvajjana*) adverts the mind to sense the new object.
4. Seeing Consciousness (*Dassana*) has the function of seeing visual form. It is eye consciousness. When the mind senses visual form, eye consciousness arises at the eye and functions in seeing the object. Thus, seeing is a type of mind. When practicing *Vipassanā*, one notes seeing as the act of the mind that is seeing a visual form object moment by moment, quickly rising and passing away.
5. Hearing Consciousness (*Savana*) has the function of hearing sounds. It is ear consciousness. When the mind senses sounds, ear consciousness arises at the ears. Hearing is a type of mind. When practicing *Vipassanā*, one notes hearing as an act of mind, hearing sound objects moment by moment, quickly rising and passing away.
6. Smelling Consciousness (*Ghāyana*) has the function of smelling smells. It is nose consciousness. When the mind senses smells, nose consciousness arises at the nose. It is a type of mind. When practicing *Vipassanā*, one notes smelling as an act of mind that smells moment by moment, quickly rising and passing away.
7. Tasting Consciousness (*Sāyana*) has the function of tasting tastes. It is tongue consciousness. When the mind senses tastes, tongue consciousness arises at the tongue and senses tastes such as sour, sweet, bitter, or salty. It is a type of mind. When practicing *Vipassanā*, one notes tasting as an act of the mind that tastes moment by moment, quickly rising and passing away.

8. Touching Consciousness (*Phusana*) has the function of touching tangible objects. It is body consciousness. The mind senses bodily contact through every organ such as hands, feet, arms, or legs, and organs inside one's stomach and head. Every part of the body senses touch. The mind then is able to sense tangible objects. It senses hot and cold, soft and hard, stiff and loose. When a tangible object comes in contact with the body, the mind senses it and feeling arises. The *Vipassanā* practitioner notes bodily consciousness moment by moment, quickly rising and passing away.
9. Receiving Consciousness (*Sampaṭicchana*) has the function of receiving objects. The mind receives both good and bad objects and retains the fruits of those objects.
10. Investigating Consciousness (*Santīraṇa*) has the function of investigating objects. When the mind investigates a received object, the mind will create feelings of liking, disliking or indifference towards the object.
11. Determining Consciousness (*Voṭṭhabba*) has the function of determining objects. When the mind investigates an object, it determines the attitude towards the object as liking, disliking or indifference.
12. Impulsion Consciousness (*Javana*) has the function of impelling the mind toward objects. This is when one commits Karma. Consciousness moves to the six sense doors of eye, ear, nose, tongue, body and mind and results in action which may be wholesome, unwholesome or neutral.
13. Retention Consciousness (*Tadālamhana*) has the function of retaining the object after Impulsion Consciousness (*Javanacitta*) before the mind goes back to the *Bhavaṅga* (life-continuum Consciousness). The mind clings to the object which it was impelled.
14. Death Consciousness (*Cuti*) has the function of dying from the present existence to a new existence. Death Consciousness is the last *Bhavaṅga* before death.

The overall function of consciousness or mind (*Viññāṇa* or *Citta*) is to connect each moment in the process of cognizing an object without interruption. Consciousness joins inner sense spheres [eye, ear, nose tongue, body and mind] to outer object spheres [visual form, sound, smell, taste, touch and thought] causing a continuous and unending flow of thought as the objects continue to be clung to and the cognition continues to occur until there is a release from the round of rebirths, and consciousness arises and passes away and continuously flows until ignorance is completely eradicated.

10.4.3 Characteristics of Consciousness

Consciousness has the primary characteristic of uninterrupted continuity. Beings traveling in the round of rebirths die and are reborn continuously, remaining in their life-continuum. When enlightened beings die, however, consciousness ceases and is never reborn.

Viññāṇakhandha has two types of characteristics: universal characteristics and particular characteristics.

1. The universal characteristics are the three characteristics (*Tilakkhaṇa*) common to all compound phenomena: impermanence (*Aniccalakkhaṇa*), suffering (*Dukkhalakkhaṇa*) and non-self (*Anattalakkhaṇa*):
 - Impermanence (*Aniccaṃ*) is ephemeral, continuously and quickly arising and passing away.
 - Suffering (*Dukkhaṃ*) is painful and hard to endure.
 - Non-self (*Anattā*) is without substance or essence and void.
2. There are four particular characteristics (*Visesalakkhaṇa*) of consciousness:
 - Consciousness has the primary characteristic of cognizing an object.

- It functions as the leader of all mental and material phenomena.
- It arises and passes away continuously.
- It has the other four aggregates (form and the mental concomitants) as approximate causes.

Consciousness is only the state that cognizes an object. It is only the knowing element. It cannot arise independently, but must always be accompanied by the mental concomitants (*Cetasika*). When consciousness arises, the mental concomitants must also arise. When consciousness passes away, the mental concomitants must also pass away. They are inseparable, like heat and the rays of the sun. Since consciousness is always accompanied by the mental concomitants, it has various additional characteristics. These can be divided into three main types. According to the mental concomitants accompanying it:

1. Wholesome consciousness (*Kusalaviññāṇa* or *Kusalacitta*) has wholesome mental concomitants (*Kusalacetasika*) such as non-greed, non-hatred, and non-delusion.
2. Unwholesome consciousness (*Akusalaviññāṇa* or *Akusalacitta*) has unwholesome mental concomitants (*Akusalacetasiaka*) such as greed, hatred and delusion.
3. Neutral Mental consciousness (*Abbyāgataviññāṇa* or *Abbyāgata-citta*) has neutral mental concomitants (*Cetasika*) which can be either wholesome or unwholesome.

The Consciousness Aggregate or mind is continuously arising and falling away. In one lifetime, innumerable consciousnesses arise and pass away from moment to moment. We think consciousness arises once when we are reborn and passes away once when we die, but there is momentary death throughout. Actually, consciousness arises and passes away very quickly, Continuity hides the temporariness and we are deluded into thinking that we are continuous ‘self.’ Wisdom capable of seeing the true nature of things only arises through the practice of *Vipassanā* Meditation. It has to be understood and realized individually.

10.5 THE FEELING AGGREGATE

10.5.1 The Meaning of the Feeling Aggregate (*Vedanā*)

The word *Vedanā* means the faculty that feels or experiences sensations such as the taste of an object. These are feelings that the mind experiences from contact with various objects through the six sense spheres of eye, ear, nose, tongue, body and mind. The word *Khandha* means heap, aggregate, group or part. So, the word *Vedanākhandha* means the Aggregate of Feeling that experiences happiness, suffering or indifference. Lord Buddha said:

Monks, why do we call it feeling? Because it senses.
And what does it sense? It senses pleasant feelings,
it senses unpleasant feelings, it senses neither pleasant
nor unpleasant feelings.

Feeling is a mental concomitant that arises with consciousness and functions to sense the feeling arising from an object. It is called the Feeling Aggregate (*Vedanā khandha*) because it includes all faculties that have the characteristic of sensing.

10.5.2 Types of Feelings

All feelings have the characteristic of feeling or sensing. From this perspective, they are all of one type, ‘Feeling.’

Feelings can be divided into three types according to the wholesomeness of the consciousness that arises with it:

1. Wholesome feeling (*Kusalavedanā*) arises with wholesome consciousness (*Kusalacitta*).
2. Unwholesome feeling (*Akusalavedanā*) arises with unwholesome consciousness.
3. Neutral Feeling (*Abayakatavedanā*) arises with neutral consciousness.

Feelings can be subdivided in two different ways in accordance with the sensations arising from the object sensed. They can be divided into three categories as:

1. Pleasant feelings (*Sukhavedanā*), pleasant to the body or the mind,
2. Unpleasant feelings (*Dukkavedanā*), unpleasant to the body or the mind,
3. Neutral feelings (*Adukkhamasukhavedanā*), which are indifferent, neither pleasant nor painful.

Feeling can also be divided more specifically according to the dominant sensation into five categories, as follows:

1. Bodily pleasure (*Sukhavedanā*),
2. Bodily pain (*Dukkavedanā*),
3. Mental happiness (*Somanassavedanā*),
4. Mental pain (*Domanassavedanā*),
5. Neutrality (*Upekkhāvedanā*) which is indifferent, neither pleasure nor pain.

10.5.3 Characteristics of Feelings

1. Bodily pleasure (*Sukhavedanā*)
 - Its primary characteristic is sensing pleasant feeling in the body.
 - Its function is intensifying associated phenomena [Dhammas].
 - Its proximate cause is the body faculty.
 - Its fruit is bodily enjoyment.
2. Bodily pain (*Dukkavedanā*)
 - Its primary characteristic is sensing unpleasant feelings in the body.
 - Its function is withering of associated phenomena.

- Its proximate cause is the body faculty.
- Its fruit is bodily affliction.

3. Mental happiness (*Somanassavedanā*)

- Its primary characteristic is sensing pleasant objects.
- Its function is to associate with good objects.
- Its proximate cause is tranquility of body.
- Its fruit is mental ease and pleasure.

4. Mental pain (*Domanassavedanā*)

- Its primary characteristic is sensing undesirable objects.
- Its function is sensing undesirable objects in an undesirable manner.
- Its proximate cause is the heart-basis.
- Its fruit is mental affliction.

5. Neutrality Feeling (*Upekkhāvedanā*) is indifferent, neither suffering or happiness

- Its primary characteristic is neutrality.
- Its function is maintaining and not intensifying or withering associated phenomena.
- Its proximate cause is consciousness without happiness.
- Its fruit is peacefulness and indifference

The Feeling Mental Concomitant (*Vedanācetasika*) only senses the feeling of an object. The associated phenomena that arise with *Vedanā* partly feel the object, but have Feeling (*Vedanā*) as their leader. The Contact Mental Concomitant (*Phassacetasika*) has the function of contacting feelings. The Perception Mental Concomitant (*Saññācetasika*) remembers the feelings. The Thought or Volition Mental Concomitant (*Cetanācetasika*) intends or wills towards the feelings. But, the Feeling Mental Concomitant (*Vedanācetasika*) is the owner or leader in the function of sensing the feelings. It is like a king who is the owner of delicious food. He can taste the food as he wishes. The associated concomitants are like food tasters who can only

taste a little bit. Thus, Feeling or *Vedanā* has the function of sensing the feelings. It senses pleasant, unpleasant or neutral feeling. It arises dependent upon contact (*Phassa*) as its cause.

In the Mahāsatipatṭhāna Sutta,¹⁵ Lord Buddha states:

And how, monks, does a monk abide contemplating feelings in feelings? Here a monk feeling a pleasant feeling knows that he feels a pleasant feeling. Feeling a painful feeling he knows that he feels a painful feeling. Feeling [an indifferent] feeling that is neither painful nor pleasant, he knows that he feels a feeling that is neither painful nor pleasant. Feeling a pleasant sensual feeling he knows that he feels a pleasant sensual feeling. Feeling a pleasant non-sensual feeling he knows that he feels a pleasant non-sensual feeling. Feeling a painful sensual feeling he knows that he feels a painful sensual feeling. Feeling a painful non-sensual feeling, he knows that he feels a painful non-sensual feeling. Feeling a sensual feeling that is neither painful nor pleasant, he knows that he feels a sensual feeling that is neither painful nor pleasant. Feeling a non-sensual feeling that is neither painful nor pleasant, he knows that he feels a non-sensual feeling that is neither painful nor pleasant.

He abides contemplating feelings in feelings internally. He abides contemplating feelings in feelings externally. He abides contemplating feelings in feelings both internally and externally. He abides contemplating the arising of phenomena in the feel-

¹⁵ The Pāli Tipiṭaka, Siamrat, book 10, Dīghanikāya Mahāvagga, section 288, page 332-333.

ings. The vanishing of phenomena and both the arising and vanishing of phenomena in the feelings. Or else, mindfulness that ‘there is feeling’ is present in him as merely knowing and he is aware of it. He abides without craving or [wrong] view, not clinging to anything in this world.

And that, monks, is how a monk abides contemplating feelings in feelings.

10.6 THE PERCEPTION AGGREGATE

Perception or *Saññā* means the faculty that perceives an object. It remembers various sense objects such as the color green. The Perception Aggregate or *Saññākhandha* means the perception heap or aggregate. This is the Perception Mental Concomitant (*Saññācetasika*). Consciousness must be accompanied by the Perception Mental Concomitant. However, many types of consciousness there are, there are also the same number of perceptions. The faculty with the characteristic of remembering is called *Saññā*. Venerable Sariputta states, “That which perceives is called *Saññā*.”

Perception can be categorized as one type or as three types. By nature, all perception (*Saññā*) perceives. From this perspective, all perception belongs to the one category of Perception or *Saññā*. Regarding the wholesomeness of the consciousness that arises, however, there are three categories:

1. Perception that arises with wholesome consciousness,
2. Perception that arises with unwholesome consciousness,
3. Perception that arises with neutral consciousness, which is neither wholesome nor unwholesome.

Perception or *Saññā* is detailed like consciousness:

- Its primary characteristic is recognizing and remembering an object.
- Its function is making a sign with which to remember the object.
- Its proximate cause is an object that appears.
- Its fruit is remembering the sign that has been made.

Perception is essential. It makes a mark to be recalled. It is like a carpenter making a mark on a piece of wood to know that it is unfinished. Perception that does not perform its function is not called *Saññā*. For example, in the Fourth Formless Absorption (*Arūpa-jhāna*) of Neither-Perception-nor-Non-Perception (*Nevasaññānāsaññāyatana*), perception does not perform this function. Perception has a sense object as its proximate cause. It perceives the object by recalling a mark made previously. For example, one perceives a scarecrow with the mark of a real person. The fruit of perception is dependent upon previous memory. Therefore, unclear or limited perception is like a blind man touching an elephant. It will result in an incomplete, misleading description.

10.7 THE VOLITION AGGREGATE

The word *Saṅkhāra* means volition or formation. *Khandha* means heap or aggregate, so *Saṅkhārakhandha* means volition aggregate or mental concomitant conditioning the mind. There are fifty *Saṅkhārakhandha* mental concomitants. This is all of the mental concomitants with the exception of Feeling (*Vedanā*) and Perception (*Saññā*).

Saṅkhārakhandha has the function of conditioning the mind to become wholesome, unwholesome or to have neutral consciousness. It has the characteristic of constantly arising and passing away. That which has already passed away is the past, that which still stands is the present and that

which will arise later is the future. This is the opposite of Nirvana which is permanent, without arising and passing away and beyond the three time periods.

The Volition Aggregate has the following:

- Its primary characteristic is forming or making formations.
- Its function is accumulating.
- Its proximate cause is the remaining three mental aggregates.
- Its fruit is intervening.

All Volitions have the one main characteristic of forming or making formations, but they can be divided into three types according to the wholesomeness of the mind that they occur with:

- Wholesome Volition is associated with wholesome consciousness.
- Unwholesome Volition is associated with unwholesome consciousness.
- Neutral Volition is associated with neutral consciousness.

10.7.1 Wholesome Volition (Kusalasaṅkhāra)

Wholesome volition is the wholesome mental concomitant that arises together with wholesome mind and conditions the mind to become wholesome. It causes mental action that is wholesome or meritorious. There are thirty six types of wholesome volition:

- There are twenty seven certain wholesome mental concomitants which always arise with wholesome mind. They are called *Niyatasaṅkhāra*.
- There are four neutral mental concomitants that can arise with either wholesome or unwholesome mind. They are called *Yevāpanakasaṅkhāra*.
- There are five uncertain mental concomitants that arise occasionally with wholesome mind, they are called *Aniyatasaṅkhāra*.

1. Certain Wholesome Volition (*Niyatasāṅkhāra*)

Niyatasāṅkhāra means wholesome mental concomitants which always arise together with consciousness and condition it to become wholesome. They initiate wholesome action and bear the fruit of happiness. They are mental concomitants which only arise with wholesome consciousness. There are twenty seven types: Contact (*Phassa*), Intention (*Cetanā*), Applied Thought (*Vitakka*), Sustained Thought (*Vicāra*), Joy (*Pīti*), Energy or Effort (*Viriya*), Life Force (*Jīvita*), Concentration (*Samādhi*), Faith (*Saddhā*), Mindfulness (*Sati*), Moral Shame (*Hiri*), Moral Dread (*Ottappa*), Non-greed (*Alobha*), Non-hatred (*Adosa*), Non-delusion (*Amoha*), Tranquility of Body (*Kāyapassadhi*), Tranquility of Mind (*Cittapassadhi*), Lightness of Body (*Kāyalahutā*), Lightness of Mind (*Cittalahutā*), Flexibility of Body (*Kāyamututā*), Flexibility of Mind (*Cittamututā*), Readiness of Body (*Kāyakammaññatā*), Readiness of Mind (*Cittakammaññatā*), Proficiency of Body (*Kāyapāguññatā*), Proficiency of Mind (*Cittapāguññatā*), Honesty of Body (*Kāyujukatā*), and Honesty of Mind (*Cittajukatā*).

1. The Contact Mental Concomitant (*Phassacetāsika*)

- Its primary characteristic is touching an object.
- Its function is joining the sense-object, the perceived-object and the sense consciousness.
- Its proximate cause is a perceived-object in the sense field that has come into focus.
- Its fruit is cohesion and appearing.
- Contact requires the coming together of three phenomena, the sense-object, perceived-object and sense consciousness.

2. The Intention Mental Concomitant (*Cetanācetasika*) is the aim or will that stimulates the associated states to perform their functions. For example, when a great wholesome consciousness occurs, it stimulates the consciousness to perform good deeds in act, speech and mind.

- Its primary characteristic is persuading and intending.
- Its function is trying, attempting or struggling.
- Its proximate cause is the other three mental aggregates [feeling, perception and consciousness].
- Its fruit is harmonization.

3. The Applied Thought Mental Concomitant or attention (*Vitakkacetasika*) is the mind hitting upon an object or thinking about it.

- Its primary characteristic is directing the mind onto an object,
- Its function is to strike at or thresh.
- Its proximate cause is the three other mental aggregates,
- Its fruit is attention to the object.

Applied Thought is the lifting of the mind to an object. It has a meaning similar to intention (*Cetanācetasika*) and attention (*Manasikāracetasika*). Intention is like the rower at the front of a racing boat, who must lead the team towards victory. Attention is the rower at the back of the boat who must direct the boat towards the goal. Applied thought is the rower in the middle, merely rowing the boat forward.

4. The Sustained Thought Mental Concomitant (*Vicāracetasika*) is prolonged reflection and contemplation, sustaining the mind on the object and thinking about it constantly.

- Its primary characteristic is considering the object.
- Its function is keeping the mind and mental concomitants occupied with the object.
- Its proximate cause is the other three mental aggregates.
- Its fruit is extended contemplation of the object.

5. The Joy Mental Concomitant (*Pīticetasika*) is thrill rapture, exultation or rejoicing.

- Its primary characteristic is joy.

- Its function is to refresh the body and the mind.
- Its proximate cause is the other three mental aggregates.
- Its fruit is ecstasy of body and mind.

6. The Energy Mental Concomitant (*Viriyaacetāsika*) is the effort to obtain the object.

- Its primary characteristic is making effort and marshalling.
- Its function is to consolidate associated phenomena.
- Its proximate cause is the eight sorrowful things (*Saṇvegavatthu*).
- Its fruit is diligent persistence.

The eight sorrowful things (*Saṇvegavatthu*) that cause the Energy Mental Concomitant (*Viriyaacetāsika*) are prolonged contemplation of:

- Birth,
- Aging as danger,
- Sickness as suffering,
- Death,
- Dread of the suffering of hell,
- The suffering of animal birth,
- The suffering of hungry ghost birth,
- The suffering of demon birth.

7. The Life Force Faculty Mental Concomitant (*Jīvitindriyaacetāsika*) maintains the life of the mental phenomena (*dhamma*) that arise with the mind along with lifespan.

- Its primary characteristic is to continue the associated mental phenomena.
- Its function is to maintain the associated phenomena.
- Its proximate cause is the other three mental aggregates.
- Its fruit is survival of mental phenomena.

8. The Concentration or One-pointedness Mental Concomitant (*Ekag-gatācetasika*) is the steadiness of the mind on a single object.

- Its primary characteristic is non-wandering and non-distraction.
- Its function is to organize the associated phenomena.
- Its proximate cause is happiness.
- Its fruit is tranquility.

9. The Faith Mental Concomitant (*Saddhācetasika*) means having trust or belief grounded in reason.

- Its primary characteristic is trusting wholesome phenomena.
- Its function is developing faith in worthy objects.
- Its proximate cause is a worthy object [such as Lord Buddha].
- Its fruit is enthusiastic cheerfulness.

Faith is considered fundamental. Mere belief in Karma or the consequences of our actions is of great benefit. Faith leads one to perform good deeds and make merit. Faith is caused by an object worthy of faith such as the Triple Gem or Karma. When it arises, it mentally becomes clearer and not gloomy, overcoming cloudiness and leading to happiness. The causes of faith are:

- Seeing a beautiful form,
- Seeing good manners and conduct,
- Hearing a beautiful sound,
- Hearing the Dhamma of the wise,

10. The Mindfulness Mental Concomitant (*Saticetasika*) is recollection of an object and preventing the mind from becoming unwholesome.

- Its primary characteristic is constant recollecting without carelessness.
- Its function is not forgetting.
- Its proximate cause is accurate perception of the object.
- Its fruit is vigilant watchfulness and maintaining the object.

Mindfulness leads the mind to hold on to wholesome Dhammas. If the mind lacks mindfulness, concentration will not arise and when concentration does not arise, wisdom cannot arise. Therefore, mindfulness assists the development of concentration and wisdom. This is the only path to get rid of defilements, development of the Four Foundations of Mindfulness which are Mindfulness of body, feelings, mind and dhamma.

11. The Moral Shame Mental Concomitant (*Hiricetasika*) is shame of doing bad or evil deeds through body, speech or thought. Misbehavior dulls and clouds the mind, whereas meritorious behavior cleanses the mind. When the mind becomes unwholesome and contemplates action against the Five Precepts, Moral Shame stops the mind through the feeling of shame towards the evil act. Therefore, Moral Shame is the guardian of the world. Moral Shame is the shame of doing evil deeds either openly or in secret. What causes moral shame is self-respect.
 - Its primary characteristic is disgust of evil.
 - Its function is not doing evil.
 - Its proximate cause is self-respect.
 - Its fruit is feeling embarrassed humiliation [loss of face] towards doing evil.
12. The Moral Dread Mental Concomitant (*Otappacetasika*) shrinks from evil for fear of the consequences such as rebirth in hell:
 - Its primary characteristic is fear or dread of evil.
 - Its function is not doing evil because of dread.
 - Its proximate cause is respect for others.
 - Its fruit is alarmed horror of doing evil.

Moral Shame and Moral Dread of evil are caused by one of the four external or eight internal causes:

The four external causes:

- Fear of self criticism (*Attānuvādabhaya*),
- Fear of criticism by others (*Paravādānubhaya*),
- Fear of legal punishment (*Daṇḍabhaya*),
- Fear of suffering rebirths (*Dugghatibhaya*).

The eight internal causes:

- Shame in consideration of one's family,
- Shame in consideration of one's age,
- Shame in consideration of one's education,
- Shame in consideration of one's high birth,
- Shame in consideration of Lord Buddha, one's parents and teachers,
- Shame in consideration of the inheritance of Lord Buddha and one's parents,
- Shame in consideration of the upright friends one has,
- Shame in consideration of one's own courage and modesty.

13. The Non-greed Mental Concomitant (*Alobhacetasika*) is not desiring or clinging to an object when encountering it.

- Its primary characteristic is not grasping.
- Its function is not possessing.
- Its proximate cause is good attention to an object.
- Its fruit is letting go.

14. The Non-hatred concomitant (*Adosacetasika*) is non-opposing, not harsh and not ill intentioned [non-hatred is loving kindness, one of the four *brahmavihāras*.]

- Its primary characteristic is non-violence.
- Its function is to remove annoyance.
- Its proximate cause is good attention to an object.
- Its fruit is calm.

Khanti, *Aggodha* and *Mettā* are based on non-anger. *Khanti* is patience, endurance of hardship and difficulties, and other things that oppress the mind. *Aggodha* is non-anger. *Mettā* is wishing others to be happy. *Mettā* has the basis of focussing on the beauty in another's mind, but desire has the basis of focussing on the beauty in another's body.

15. The Non-delusion (*Amoha*) or wisdom faculty concomitant is the wisdom that knows the cause and effect and destroys wrong view. It has knowledge as its dominant nature, governing the other phenomena that arise with it.

- Its primary characteristic is penetrating the true nature of phenomena.
- Its function is to remove ignorance.
- Its proximate cause is concentration.
- Its fruit is lucid clarity, dispelling delusion.

Paññā or the wisdom faculty mental concomitant (*Paññindariya-cetasika*) can be explained in many ways. There are three main aspects of wisdom:

- Karmic Wisdom (*Kammasakatāpaññā*) is penetrating the Law of Karma which Karmic results are the fruit of one's own actions.
- Insight Wisdom (*Vipassanāpaññā*) is penetrating mind and matter or the Five Aggregates as impermanent, suffering and non-self.
- Noble Wisdom (*Lokuttarapaññā*) or Supra-mundane wisdom penetrates the Four Noble Truths of suffering, craving, Nirvana and the Noble Path.

Karmic Wisdom can be further sub-divided into ten types, the wisdom of knowing that:

- A gift or donation will bear fruit.
- Worship will bear fruit.
- Deva worship will bear fruit.
- Good and bad deeds exist [good deeds bear good results, and bad deeds bear bad results].
- This world exists [beings are reborn in this world].
- A next world exists [beings are reborn after death].
- Mother exists [good or bad deeds towards one's mother will bear fruit].
- Father exists [good or bad deeds towards one's father will bear fruits].
- Spontaneous beings exist [hell beings or creatures, hungry ghosts, demons, devas, and brahmans].
- Ascetics exist with good and right conduct and wisdom who know this world and the next and teach it.

16. Physical Tranquility (*Kāyapassaddhicetasika*) is calming the mental concomitant from unwholesomeness and is calmness of mental concomitant from unwholesomeness.

- Its primary characteristic is calming the mental concomitants from disturbances.
- Its function is to crush disturbances of the mental concomitants.
- Its proximate cause is the mental concomitants.
- Its fruit is calm stillness.

17. Mental Tranquillity (*Cittapassaddhicetasika*) is calming the consciousness or mind from unwholesomeness.

- Its primary characteristic is calming the disturbances of consciousness.
- Its function is to crush the disturbances of consciousness.
- Its proximate cause is consciousness.
- Its fruit is serene inner peace.

18. The Physical Lightness Mental Concomitant (*Kāyalahutācetasika*) is lightness of the mental concomitants and free from unwholesomeness.

19. The Mental Lightness Mental Concomitant (*Cittalahutācetasika*) is lightness of consciousness, free from unwholesomeness.

For both 18 and 19:

- Their primary characteristic is relieving the heaviness of the mental concomitants and consciousness.
- Their function is to crush sluggishness of the mental concomitant and the consciousness.
- Their causes are the mental concomitant and consciousness.
- Their fruit is buoyancy of the mental concomitant and consciousness.

20. The Physical Flexibility Mental Concomitant (*Kāyamuditācetasika*) causes the mental concomitants to become refined and inclined towards wholesomeness.

21. The Mental Flexibility Mental Concomitant (*Cittamuditācetasika*) causes the consciousness to become refined and inclined towards wholesomeness.

For both 20 and 21:

- Their primary characteristic is relieving rigidity and refining coarseness in the mental concomitants and consciousness.
- Their function is to crush rigidity and coarseness in the mental concomitants and consciousness.
- Their causes are the mental concomitant and consciousness.
- Their fruit is graceful calm, free of anger and ill will.

22. The Physical Readiness Mental Concomitant (*Kāyakammaññatācetasika*) causes mental concomitants to become prepared for action and inclined towards wholesomeness.

23. The Mental Readiness Mental Concomitant (*Cittapāguññatā-cetasika*) causes consciousness to become prepared for action and inclined towards wholesomeness.

For both 22 and 23:

- Their primary characteristic is overcoming sluggishness and fatigue.
- Their function is crushing sluggish and fatigue in mental concomitants and consciousness.
- Their causes are the mental concomitants and consciousness.
- Their fruit is keen preparedness of the mental concomitants and consciousness, ready for action.

An unworkable mind is not successful in meditation. An unwieldy mind cannot develop much concentration. When we become ill, for example, suffering from a headache or stomachache, this can cause the mind to become unwieldy. Then, it is difficult to develop concentration in meditation.

24. The Physical Proficiency Mental Concomitant (*Kāyapāguññatā-cetasika*) causes the mental concomitants to become vigorous and inclined towards wholesomeness.
25. The Mental Proficiency Mental Concomitant (*Cittapāguññatā-cetasika*) causes consciousness to become vigorous and inclined towards wholesomeness.

For both 24 and 25:

- Their primary characteristic is healthiness of the mental concomitant and consciousness.
- Their function is crushing illness of the mental concomitants and consciousness.
- Their causes are the mental concomitants and consciousness.
- Their fruit is virtuous competence and enthusiasm.

26. The Physical Rectitude Mental Concomitant (*Kāyajukatācetasika*) causes the mental concomitants to become directed towards wholesome action.
27. The Mental Rectitude Mental Concomitant (*Cittajukatācetasika*) causes consciousness to become directed towards wholesome action.

For both 26 and 27:

- Their primary characteristic is uprightness of the mental concomitant and consciousness.
- Their function is crushing immoral temptation of mental concomitant and consciousness.
- Their causes are the mental concomitants and consciousness.
- Their fruit is straight forward honesty of the mental concomitants and consciousness.

2. Neutral Volition (*Yevāpanakasaṅkhāra*)

Next come four neutral mental concomitants (*Yevāpanakasaṅkhāra*) that can be associated with either wholesome or unwholesome consciousness. They are Will (*Chanda*), Determination (*Adhimokkha*), Attention (*Manasikāra*) and Neutrality (*Tattramajjhataṭṭā*).

1. The Will Mental Concomitant (*Chandacetāsika*) is the desire to act, mentally extending a hand towards an object.
 - Its primary characteristic is the desire to act.
 - Its function is to scan for a suitable object.
 - Its proximate cause is an object.
 - Its fruit is wanting an object.
2. The Determination Mental Concomitant (*Adhimokkhacetāsika*) is firm conviction with respect to an object.
 - Its primary characteristic is stating of an opinion.
 - Its function is certainty or remaining still regarding an object.

- Its proximate cause is resolution.
- Its fruit is decisiveness.

3. The Attention Mental Concomitant [bringing to mind] (*Manasikāra-cetasika*) brings the mind to an object.

- Its primary characteristic is to bring the mind to an object.
- Its function is to combine the phenomena that arise to appear in the object.
- Its proximate cause is an object.
- Its fruit is coordination of the mental concomitants to focus on an object.

The attention mental concomitant is bringing the mind to the object. If one brings the mind with skill, knowing what is true, one's mind will become pure and wholesome. This is called *Yonisomanasikāra* (proper consideration).

4. The Specific Neutrality Mental Concomitant (*Tattramajjhhattatā-cetasika*) makes the mind neutral without any biases. It is the same as Equanimity in the Four Divine Abodes (*Brahmavihāras*).

- Its primary characteristic is applying consciousness and the mental concomitants evenly and equally.
- Its function is to inhibit partiality.
- Its proximate cause is the associated mental concomitants.
- Its fruit is calm composure and impartiality.

3. Uncertain Wholesome Volition (*Aniyatasāṅkhāra*)

Next come five uncertain wholesome mental concomitants. These are wholesome mental concomitants that arise with mind and condition the mind to become wholesome, but these mental concomitants are uncertain because they occur only occasionally and do not occur with the other mental concomitants. The five are: Compassion (*Karuṇā*), Sympathetic Joy (*Muditā*), Right Speech (*Sammāvācā*), Right Conduct (*Sammākammanta*) and Right Livelihood (*Sammāājīva*).

1. The Compassion Mental Concomitant (*Karuṇācetasika*) is wanting to help other beings that are suffering or will receive suffering in the future.
 - Its primary characteristic is seeing the suffering of others and feeling sympathetic towards them.
 - Its function is not wanting to see others' suffering.
 - Its proximate cause is seeing others overwhelmed by suffering.
 - Its fruit is non-cruelty.
2. The Sympathetic Joy Mental Concomitant (*Muditācetasika*) is being glad when seeing others having happiness.
 - Its primary characteristic is gladness due to others' success.
 - Its function is to banish jealousy.
 - Its proximate cause is seeing others' success, prosperity or happiness.
 - Its fruit is delight in and wishing for others' success and prosperity.
3. The Right Speech Mental Concomitant (*Sammāvācā*) is wholesome verbal action, abstaining from false, harsh or divisive speech and idle chatter. There are three types:
 - Right Speech Teaching (*Kathāsammāvācā*) is right speech intended to benefit the listener, such as when a teacher teaches a student.
 - Right Speech Intention (*Cetanāsammāvācā*) is when one intentionally undertakes the fourth precept to abstain from wrong speech such as not telling a lie.
 - Right Speech Abstention (*Vīratīsammāvācā*) is refraining from the four wrong types of speech [false, harsh, divisive and idle speech] when an object that might cause wrong speech is expe-

rienced. [This is refraining from wrong speech when a tempting situation arises, even though one did not previously make the resolution to do so.]

4. The Right Action Mental Concomitant (*Sammākammanacetāsika*) is Right Conduct abstaining from the wrong actions of killing, taking what is not given and sexual misconduct. There are three types:

- Right Action Physical Conduct (*Yathābalasammākammananta*) is moral bodily behavior that is honest and wholesome in accordance with one's capacity.
- Right Action Intention (*Cetanāsammākammananta*) is taking the precepts of abstaining from killing, taking what is not given and sexual misconduct.
- Right Action Abstention (*Vīratīsammākammananta*) is refraining from the three wrong behavior of killing, taking what is not given and sexual misconduct when a tempting object is experienced even though one did not previously resolve to abstain.

5. The Right Livelihood Mental Concomitant (*Sammāājīvacetasika*) is having Right Occupation, abstaining from the seven wrong types of conduct in one's daily occupation, the three wrong bodily actions and four wrong types of speech. There are two types:

- Right Livelihood Effort (*Vīriyasammāājīva*) is making the effort to pursue Right Livelihood.
- Right Livelihood Abstention (*Vīratīsammāājīva*) is refraining from the three wrong types of bodily conduct and four wrong types of speech in one's daily occupation.

Right Speech (*Sammāvācā*), Right Action (*Sammākammananta*) and Right Livelihood (*Sammāājīva*) Mental Concomitants are refraining concomitants or *Vīratīcetasikas*.

- Their primary characteristic is non-transgression of precepts.
- Their function is to prevent immoral behavior.

- Their proximate causes are, for example, faith, moral shame or conscience, moral dread and modesty.
- Their fruit is virtuous behavior - morality and honesty.

10.7.2 Unwholesome Volition (*Akusalasāṅkhāra*)

1. Unwholesome Volitions Rooted in Greed

Unwholesome volitions rooted in greed comprise eight of the nineteen unwholesome mental states rooted in greed. They include fifteen Mental Concomitants: Contact, Intention, Concentration, Life, Applied Thought, Sustained Thought, Energy, Joy, Lack of Moral Shame, Lack of Moral Dread, Greed, Delusion, Wrong View, Sloth and Torpor. These are constant mental concomitants (*Niyata*). The remaining four mental concomitants are Will, Determination, Agitation and Attention. They are Indeterminate Mental Concomitants (*Yevāpanaka*). Some of these mental concomitants will be explained below.

1. The Lack of Moral Shame Mental Concomitant (*Ahirikkacetāsika*) is lack of shame in doing unwholesome or evil deeds.
 - Its primary characteristic is absence of disgust in bodily or verbal misconduct.
 - Its function is to allow misbehavior.
 - Its proximate cause is lack of self-respect.
 - Its fruit is misconduct.
2. The Lack of Moral Dread Mental Concomitant (*Anotappacetāsika*) is lack of fear of the consequences of performing evil deeds.
 - Its primary characteristic is boldness in evil conduct.
 - Its function is to encourage misconduct.
 - Its proximate cause is lack of respect for others.
 - Its fruit is misconduct.

3. The Greed Mental Concomitant (*Lobhacetasika*) is desire avarice or cupidity, the usual blunder of ordinary consciousness in clinging to sense objects.

- Its primary characteristic is grasping and clinging to the object.
- Its function is binding the mind to the object.
- Its proximate cause is enjoyment of the Fetter.
- Its fruit is not letting go.

There are ten synonyms for the word greed:

- Craving (*Taṇhā*),
- Lust (*Rāga*),
- Sensual desire (*Kāma*),
- Pleasure (*Nandi*),
- Covetousness (*Abhijjhā*),
- Cause of defilements (*Janetti*),
- Leading to a new existence (*Ponobbhavika*),
- Wish or desire (*Ichchā*),
- Hope (*Āsā*),
- Fetters or bondage (*Saṇyojana*) to the round of rebirth.

Desire for an object is called craving (*Taṇhā*). Craving for sensual objects is called sensual craving (*Kāmatāṇhā*). Craving that occurs with the wrong view of everlasting is called Eternalism (*Bhava-taṇhā*). Desire that occurs with wrong view of no next life is called Annihilationism (*Vibhavataṇhā*).

4. The Delusion Mental Concomitant (*Mohacetasika*) is a deluded mind which does not know the true nature of things. Good objects and actions are seen as bad, and bad objects and actions are seen as good.

- Its primary characteristic is not knowing.
- Its function is to conceal the true nature of an object.
- Its proximate cause is unwise attention.
- Its fruit is darkness, not knowing the truth.

Delusion means not knowing what should be known, believing what is untrue. Specifically, it means not knowing:

- What is suffering,
- What is the cause of suffering,
- The end of suffering [Nirvana],
- The path to end suffering,
- Past aggregates, elements, spheres, and lives,
- Future aggregates, elements, spheres,
- Past and future aggregates, elements, spheres,
- Dependent origination.

5. The Wrong View Mental Concomitant (*Diṭṭhicasika*) conditions the mind to see wrongly, clinging to a view without wisdom.

- Its primary characteristic is clinging without wisdom.
- Its function is to accept wrong assumptions.
- Its proximate cause is unwillingness to listen to the Noble Ones.
- Its fruit is clinging to wrong views.

If the word *Diṭṭhi* is mentioned alone, it means Wrong View (*Micchādiṭṭhi*). Only *Sammādiṭṭhi* means Right View.

6. The Sloth Mental Concomitant (*Thīnacetasika*) makes the mind discouraged, depressed and withdrawn, lacking invitality, enthusiasm and determination.

- Its primary characteristic is lack of effort, diligence and persistence.
- Its function is destroying perseverance.
- Its proximate cause is insufficient attention to an object.
- Its fruit is discouragement and withdrawal.

7. The Torpor Mental Concomitant (*Middhacetasika*) makes the associated mental concomitants depressed, exhausted, sleepy and lethargic.

- Its primary characteristic is feeling unworkable.
- Its function is to block protection of merit.
- Its proximate cause is insufficient attention to an object.
- Its fruit is apathy, indolence and idleness.

The Mental Sluggishness or Sloth is consciousness being unfit and unworkable. Physical Sluggishness or Torpor is the body being unfit and unworkable.

8. The Agitation Mental Concomitant (*Uddaccacetasika*) makes the mind distracted and restless.

- Its primary characteristic is restlessness.
- Its function is superficial scanning.
- Its proximate cause is insufficient attention to an object.
- Its fruit is lack of fixed concentration, chaos and confusion.

9. The Conceit or Pride Mental Concomitant (*Mānacetāsika*) is pride or haughtiness, thinking ‘I am better.’

- Its primary characteristic is feeling puffed up.
- Its function is self praise and arrogance.
- Its proximate cause is greed dissociated from views.
- Its fruit is vainness.

Conceit can be detailed into nine types:

- One who is better, thinking ‘I am better’
- One who is better, thinking ‘I am equal’
- One who is better, thinking ‘I am worse’
- One who is equal, thinking ‘I am better’
- One who is equal, thinking ‘I am equal’
- One who is equal, thinking ‘I am worse’
- One who is worse, thinking ‘I am better’
- One who is worse, thinking ‘I am equal’
- One who is worse, thinking ‘I am worse’

It includes contempt (*Atimāna*), impetuosity (*Sārambha*), being headstrong (*Thambha*), and boasting (*Sātheyya*).

2. Unwholesome Volitions Rooted in Hatred

There are eighteen unwholesome volitional states of consciousness rooted in hatred. Eleven are certain (*Niyata*), four are indeterminate (*Yevāpanaka*) and three are uncertain (*Aniyata*). The eleven volitions which are constant mental concomitants (*Niyata*) are: Contact, Intention, Applied Thought, Sustained Thought, Energy, Life, Concentration, Lack of Moral Shame, Lack of Moral Dread, Hate and Delusion. The four volitions which are neutral are: Will, Resolution, Agitation and Attention. The three volitions which are uncertain (*Aniyata*) are Envy (*Issā*), Miserliness (*Macchariya*) and Worry (*Kukkucca*). The mental concomitants not previously explained are detailed below:

1. The Hatred Mental Concomitant (*Dosacetāsika*) is anger or dislike of the six sense objects.
 - Its primary characteristic is being crude and stiff.
 - Its function is to burn up one's own and other's minds.
 - Its proximate cause is vengefulness.
 - Its fruit is violence and destruction.

Vengeance which is the cause of hate can be divided into ten types:

To be vengeful is because we think that they...

- have harmed us,
- are harming us,
- will harm us,
- have harmed the ones we love,
- are harming the ones we love,
- will harm the ones we love,
- benefited the ones we hate,
- are benefiting the ones we hate,
- will benefit the ones we hate,
- Annoyance arising out of a situation, such as tripping over a log or stepping on a needle.

2. The Envy Mental Concomitant (*Issācetasika*) conditions the mind to feel dissatisfied and jealousy towards another's wealth and gain.
 - Its primary characteristic is jealousy of others' prosperity.
 - Its function is dissatisfaction with others' prosperity.
 - Its proximate cause is others' prosperity.
 - Its fruit is resentment of others' prosperity.
3. The Miserliness Mental Concomitant (*Macchariyacetāsika*) conditions the mind to become stingy, not wanting to share.
 - Its primary characteristic is concealing one's own prosperity.
 - Its function is not sharing with others.
 - Its proximate cause is one's own prosperity.
 - Its fruit is mean stinginess and gloomy depression.

There are five types of miserliness: Miserliness of ...

- Dwelling,
 - Family,
 - Gain,
 - Recognition,
 - Dhamma (knowledge or mental achievements).
4. The Worry Mental Concomitant (*Kukkuccacetāsika*) is agitation and remorse over a bad deed that has been done or a good deed that has been left undone.
 - Its primary characteristic is continued subsequent agitation.
 - Its function is to make one agitated.
 - Its proximate cause is commission of bad deeds or omission of merit-making.
 - Its fruit is distressed misery.

3. Unwholesome Volitions Rooted in Delusion

There are two types of unwholesome volitions rooted in delusion: unwholesome volition rooted in doubt and unwholesome volition rooted in agitation.

Unwholesome volition rooted in delusion associated with Doubt

There are thirteen types of unwholesome volition associated with doubt (*Vicikicchā*) which are certain mental concomitants (*Niyata*). They are: Contact, Volition, Applied Thought, Sustained Thought, Energy, Life, Steadiness of Consciousness (*Cittatṛṣṭi*), Lack of Moral Shame, Lack of Moral Dread, Delusion and Uncertainty. There are also two indeterminate states: Agitation and Attention.

The Doubt Mental Concomitant (*Vicikicchācetasika*) is questioning, uncertainty or inability to make a decision about an object.

- Its primary characteristic is questioning.
- Its function is to waver regarding an object.
- Its proximate cause is unwise attention.
- Its fruit is indecisiveness.

Doubt is only applied to eight specific *Dhammas*: Doubt about...

- The Buddha, such as in the existence of a Buddha,
- The Dhamma, such as in the truth of the Four Paths, Four Fruits and Nirvana or that the Dhamma leading to the end of suffering,
- The Sangha, such as whether there are monks who practice and attain the Four Paths and Four Fruits, or whether one gains merit from a gift to the Sangha,
- The Three Trainings, such as whether there is fruit from practicing morality, concentration and wisdom,
- The past aggregates, spheres and elements such as whether there are previous lives,

- The future aggregates, spheres and elements such as whether there is a next life,
- Both the past and future aggregates, spheres and elements such as whether there are past and next lives,
- Dependent origination, that *Dhammas* are causally dependent upon one another.

*Unwholesome volitions rooted in delusion
associated with Agitation*

There is no Doubt Mental Concomitant (*Uddhacchacetāsika*) in the unwholesome volition rooted in Delusion associated with Agitation, so Determination Mental Concomitant (*Adhimokkhacetāsika*) arises, but there are still thirteen mental concomitants like the one associated with Doubt because the Determination Mental Concomitant is included. Because there is the Determination in this concomitant, Steadiness of Consciousness (*Cittatṭhiti*) becomes stronger. Agitation in this volition is on its own, but Determination and Attention are indeterminate states (*Yevāpanaka*).

10.7.3 Indeterminate Volition (*Abyākatasaṅkhāra*)

There are two types of Indeterminate Volitions: Resultant (*Vipāka*) and Functional (*Kiriya*).

1. Resultant Indeterminate Volitions (*Vipāka Abyākatasaṅkhāra*)

There are, again, two types of Resultant Indeterminate Volitions: Without Root Causes (*Ahetuka*) and With Root Causes (*Hetuka*).

Resultant without root causes (Ahetukavipāka)

Indeterminate Volitions associated with resultant consciousness without root causes are called volitions without causes. Within all the voli-

tions without causes, consider first those associated with eye consciousness – both wholesome and unwholesome. For Indeterminate Volitions without root causes, there are four concomitants associated with eye-consciousness, for either wholesome or unwholesome consciousness. These are: Contact, Volition, Life, and Steadiness of consciousness. Adding Attention (which is Indeterminate), makes five. The same applies for ear, nose, tongue and body consciousness. The number of concomitants associated with both wholesome and unwholesome consciousness comes to eight when we add Applied Thought, Sustained Thought, and Resolution. Likewise, for states associated with threefold mind consciousness, we also add Joy, accompanied by Happiness.

Resultant with root causes (Hetukavipāka)

For Resultant Indeterminate Volitions with root causes, concomitants associated with sense-sphere-consciousness are similar to the volitions associated with eight sense-sphere consciousness. But, for Instant Concomitants, Compassion and Gladness are not included in the resultant group because they have living beings as their object. For resultant volition, the sense-sphere has only limited sense objects. In addition, the three abstinences [abstaining from wrong action, wrong speech and wrong livelihood] are not included in the resultant group because the Five Precepts are considered only wholesome. Concomitants associated with resultant consciousness in the Pure Form Sphere, the Formless Sphere, and the Supra-mundane Sphere are the same as the volitions associated with wholesome consciousness of those kinds.

2. Functional Indeterminate Volitions (Kiriya Abyākatasaṅkhāra)

For functional indeterminate volitions without root causes, concomitants are similar to those associated with wholesome resultant mental states with root causes, the only difference in the case of mind-consciousness, energy is added and because of this energy, concentration is strong.

Functional indeterminate volitions with root causes associated with sense spheres are similar to volitions associated with the eight sense-sphere wholesome states, except that the abstinences are not included. Concomitants associated with functional consciousness in the Pure Form Sphere, the Formless Sphere, and the Supra-mundane Sphere are the same as for volitions associated with wholesome consciousness of those kinds.

11

PURIFICATION OF VIEW FOR LIBERATION

DIṬṬHIVISUDDHI

PART III

TRAINING IN HIGHER WISDOM

ADHIPAÑÑĀ-SIKKHĀ

Chapter Outline

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- 11.2 Sixteen Insight Knowledge *p.342*
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with Insight *p.347*
- 11.4 The Seven Purifications *p.350*

11.1 PURIFICATION OF VIEW

“Purification of View” means eliminating pollutants, tarnish, and blemishes to attain Right View, which is the beginning of the Eightfold Path. “Discerning” [Pāli: *Visesa*, Thai: *kamnod*, กำหนด] means “distinguishing” by contemplating until the essential characteristics of a phenomenon (*dhamma*) become clear. Specifically, this means recognizing the identifying mark, proximate cause, function, and fruit. Here, we shall discern matter or visible form (*Rupa*) and mind or the invisible (*Nāma*) which together constitute our entire perceived universe and our Five Aggregates.¹⁶

There are seven purifications (*Visuddhi*). The meditator who develops *Vipassanāpaññā* or Insight Wisdom must have already understood the first two purifications, Purity of Conduct and Purity of Mind. The eight meditative attainments (*Samāpatti*) and access concentration (*Upacārasamādhi*) constitute Purity of Mind.

Now we move on to the other five purifications which are: Purity of View (*Diṭṭhivisuddhi*), Purity of Transcending Doubts (*Kaṅkhāvitaraṇavisuddhi*), Purity of Knowledge and Vision of What Is Path and What Is Not Path (*Maggāmaggañānadassanavisuddhi*), Purity of Knowledge and Vision of the Course of Practice (*Paṭipadāñānadassanavisuddhi*) and Purity of Knowledge and Vision (*Ñānadassanavisuddhi*). These constitute the body of *Vipassanāpaññā* or Insight Wisdom.

The Purity of View (*Diṭṭhivisuddhi*) consists of examining mind and matter (*Nāmarūpa*) as they really are as stated in the Realms and Objects of *Vipassanā*, starting with the Five Aggregates.

¹⁶ Terminology inevitably slips into the “common language” fallacy of assuming a fixed observer who perceives, experiences or deals with concrete external objects. This “false self” conceptual assumption seems to be built into all languages. When thinking with words, we inescapably say “The eye perceives visual objects” or “The ear discriminates sound objects.” But, both sense organ and sense object are continually changing. They are not fixed entities. Lord Buddha escaped such reification with Conditional Origination (*Paṭiccasamupāda*) focusing on causal relationships rather than postulated “things” or compounds. A growing consensus in Western science currently focuses on such patterns of relationships rather than hypothetical constructs – “Thinking” without a “Thinker.”]

11.1.1 Discerning Mind and Matter with Samatha Preceding Vipassanā

To develop Purity of View via developing concentration before Insight, one examines the factors, Sensations and Perceptions of each *Jhāna* and their characteristics, functions and associated states as one emerges from the *Jhāna*. Then, one examines all mind and matter (*Nāma-rūpa*) according to the Three Characteristics. For example, mind (*Nāma*) has the characteristic of directing because it leads one towards the object. As a man follows a snake found in his house, to find its abode, the meditator examines mind and matter to see where it dwells and where its primary and secondary material properties dwell. The meditator discerns all that as matter (*Rūpa*) because it is broken up. After that, he or she discerns mind and matter succinctly. Mind has the characteristic of directing one towards an object and matter has the characteristic of being broken up.

11.1.2 Discerning Mind, Matter and Elements with Vipassanā Preceding Samatha

The meditator developing *Vipassanā* before *Samatha* should begin by discerning one of the Four Essential Elements in detail as explained previously under Meditation on the Four Elements [*Catudhātu*... Chapter 8]. He should contemplate that element in detail regarding its own identifying characteristics and the three Common Characteristics [Impermanence, Suffering and Non-self] and as essentially hollow or unreal and also contemplate its characteristics for helping to develop Lord Buddha's Teachings such as peacefulness. The meditator discerns this element in detail in accordance with the headings listed in *Catudhātu* Meditation. When all elements have appeared clearly, the meditator discerns the Identifying Mark, the Proximate Conditional Cause giving rise to it and its Proximate and Essential Effects in accordance with ultimate Truth.

The Ten Material Characteristics in a Head Hair

One sees that head hair originated due to Karma. Ten aspects of material properties become clear. They are the Four Elements [Earth, Fire, Water and Wind], color, odor, flavor, nutritive essence, life, and bodily sensitivity. Because the sex characteristic is also present, there are also another ten – the same nine with gender instead of bodily sensitivity. Also, since the eight characteristics ending with nutritive-essence [the Four Elements and color, odor, flavor nutritive essence] originated with consciousness, they are present here too. Adding these twenty-four makes a total of forty-four instances of matter in the case of each of the twenty-four bodily parts of fourfold origination.

However, in the case of the four parts stemming from by temperature and consciousness [sweat, tears, spittle and snot] there are sixteen instances of matter with the two groups of eight ending with nutritive essence (hereafter referred to as “the Octad”) included in each. In the case of the four which are stem from temperature [new food, feces, pus, and urine], eight instances of matter are discerned in each. [The Octad is only included for that originated by temperature.]

This is the first method for examining the thirty-two parts of the body, but ten more aspects arise when those thirty-two aspects have been discerned. The first nine instances of materiality are the Octad plus life for the Karma born heat (fire) that digests what is eaten. Likewise nine instances of matter, the Octad plus sound are perceived for consciousness-born breath consisting of in-breaths and out-breaths. Thirty-three further instances of materiality consist of Karma-born life plus three Octads for each of the remaining eight parts that are fourfold. When these instances of the primary elements and the secondary material properties become clear in detail, this totals forty-two aspects – Thirty-two parts of the body plus four modes of fire and six modes of air, still another sixty instances of materiality also become clear – the ten based on the physical heart and the fivefold sense doors with ten each.

Taking all of these as being subject to decay, the meditator sees them all as matter. When he or she has thus discerned materiality, the formless states appear at the sense doors. What are these formless states? They are the eighty-one kinds of mundane consciousness. Ten consist of two sets of consciousness of the five senses. Then, there are three kinds of mind elements and the sixty-eight kinds of mind-consciousness elements. Altogether there are eighty one. Next, there are seven concomitants of consciousness, contact, feeling, perception, intention, life, views and attention, which arise with states of mundane consciousness. The Supra-mundane states of consciousness, however, are not discernible by one practicing pure *Vipassanā* (*Sukkhavipassaka*) or by one practicing concentration (*Samatha*). These states are out of their reach.

Taking all these formless states together as having the characteristic of directing one towards the object, the meditator sees them as mind. This is how one discerns mind and matter in detail through the method of discerning the four elements.

As the meditator continues to examine mind and matter, each will appear at each of the six sense doors. Mind and matter are of different characteristics. The meditator should know that each instance of mind and matter has specific characteristics different from all the other dhamma states. For example, form seen by the eye has different characteristics from sounds heard by the ear. Form seen by the eye cannot be heard by the ear and sounds cannot be seen by the eyes. The forms seen by the eyes are mere forms without consciousness, they cannot be discerned. We like to group seeing and form as the same thing, but with mindfulness we are able to distinguish the different characteristics of these states.

The meditator must discern the specific characteristics of mind and matter. Every kind of mind and matter has the following specific characteristics: mark, function, cause and fruit. Mark means the identifying state or character of each mental and physical dhamma. Function means the role of each mental and physical dhamma. Cause means the cause and conditions

giving rise to each mental and physical dhamma. Fruit means the result produced by each mental and physical dhamma that appears.

Examining the specific characteristics above will allow the common characteristics to appear. They are:

Aniccalakkhaṇa: the characteristic of impermanence,

Dukhalakkhaṇa: the characteristic of suffering,

Anattalakkhaṇa: the characteristic of non-self.

When *Paññā* or wisdom is able to see mind as mere mind and to see matter as mere matter, the common characteristics will become apparent and *Vipassanāpaññā* or Insight Wisdom will develop step by step.

11.1.3 Discerning Mind and Matter via the Five Aggregates

Matter should be discerned as twenty-seven instances of matter: First, seventeen instances of physical body consisting of the four primaries of fourfold origination in this body plus dependent color, odor, flavor, and nutritive essence. Second, the five senses beginning with the eye. Third, materiality of the physical base, sex, life faculty and sound of twofold origination. These seventeen instances of matter are readily comprehended because they are produced and are instances of concrete materiality.

Then, there are ten more instances of materiality: bodily intimation, verbal intimation, the space element, lightness of form, softness of form, readiness, growth, continuity, aging, and impermanence of materiality. These ten instances of materiality are difficult to comprehend because they are merely mode-alteration or limitations. They are not produced and are not concrete materiality, but they are reckoned as materiality because they are mode-alterations and limitations of the various instances of materiality. So there are twenty-seven instances of materiality defined as the Form Aggregate.

Mind should be discerned as Feeling, Perception, Volition and Consciousness. Feeling that arises together with the eighty one kinds of mundane consciousness is discerned as the Feeling Aggregate. Associated perception is discerned as the Perception Aggregate. Associated Volition or formations are discerned as the Volition or Formations Aggregate. And, the consciousness is discerned as the Consciousness Aggregate. In this way, the meditator discerns the Form Aggregate as Form and the four immaterial aggregates as Mind.

The meditator who wishes to discern form can also consider that all form consists of the four primary elements. Materiality stems from the four primary elements. Likewise, he can contemplate mind as the four mental aggregates. Mentality stems from these four mental aggregates. Thus he defines mind-matter: ‘This mind and this matter are called mind-matter.’

If the meditator has already discerned matter and is trying to discern the immaterial, but it proves for subtle, he should not give up. He should again and again, discern materiality. As matter becomes definite, disentangled and clear, the immaterial states that have matter as their object will become just as plain. When a man looks for his reflection in a dirty mirror and does not see it, he does not throw away the mirror, he polishes it again and again until his reflection becomes clear. Or, when a man seeking oil puts sesamum flour in a basin and wets it, but no oil comes out after one or two pressings, he does not throw out the flour, but wets it again and again with hot water, squeezing and pressing it until clear sesamum oil comes out. Similarly, the meditator should not give up. He should again and again discern matter. As matter becomes definite, disentangled and clear, the defilements opposing him subside, his consciousness becomes clear and the immaterial states with matter as their object also become plain.

11.1.4 Discerning Immaterial States

When the meditator has clearly discerned matter, the immaterial states become evident through one of three aspects: through contact, feeling, or consciousness.

1. Discerning through Contact

When the meditator discerns the four primary elements beginning with “the earth has the characteristic of hardness,” contact becomes evident first, followed by the associated feeling, perception or memory, volition, and the consciousness. Likewise when he discerns matter as: “In the head hair it is the Earth Element which has the characteristic of hardness,” contact becomes evident first, followed by the associated feeling, perception, volition and consciousness.

2. Discerning through Feeling

The meditator can also discern the four primary elements focusing on feelings first. He begins with, “the Earth Element has the characteristic of hardness,” and feels hardness as the object, experiencing its stimulus. This becomes evident first as the Feeling Aggregate, followed by the associated perception, contact, volition, and consciousness. Likewise when he has discerned them in this way, “In the head hair it is the earth element which has the characteristic of hardness,” the feeling that tastes the element [happy, suffering or indifferent] becomes evident as the Feeling Aggregate, and the consciousness associated with that as the Consciousness Aggregate.

3. Discerning through Consciousness

The meditator can also discern the four primary elements focusing on consciousness first. He begins with, “the earth element has the characteristic of hardness,” and the consciousness that cognizes the object becomes evident first followed by the associated feeling, perception, contact, and volition. Likewise when one discerns matter as, “In the head hair it is the Earth Element which has the characteristic of hardness,” the consciousness that cognizes the object becomes evident first, followed by the associated feeling, perception, contact and volition.

11.1.5 Discerning Mind and Matter via the Twelve Sense Spheres

The meditator focusing visual matter leaves out the fifty three remaining instances of matter and discerns eye sensitivity as the eye sphere or sense base. In the same way, he also discerns the ear, nose, tongue, and body, as spheres or sense bases. He also discerns five corresponding dhamma as their respective objective fields: the sphere of form, sound, odor, flavor and tangibles. The meditator discerns the seven elements of mundane consciousness as the mind sphere and the corresponding mental contact objects as instances of matter sensed via the mental object sphere. Ten and one half ($10\frac{1}{2}$) spheres of matter and one and one half ($1\frac{1}{2}$) spheres of mind are found here. This is how the meditator discerns mind-matter by means of the twelve sense spheres.

11.1.6 Discerning Mind and Matter via the Eighteen Elements

1. Discerning Matter

The meditator discerns the eighteen elements, “There are in this person the eye element, the form element and the eye consciousness element and the ear element, the sound element, the ear consciousness element, ..., the mind element, the mental object element, and the mind consciousness element.” Instead of taking the piece of flesh variegated with white and black circles, having length and breath, and fastened in the eye socket with a string of sinew, which the world terms an eye, he discerns it as the eye element with the eye sensitivity described as derived matter.

The meditator distinguishes from the eye element the remaining fifty-three instances of matter. There are nine constant instances of matter: The four primary elements, the four concomitant, (color, odor, flavor, and nutritive essence) and the sustaining life faculty. There are also twenty Karma-born instances of matter: Ten bodily forms and ten sex forms. Finally, there are twenty-four instances of matter that are not clung to. These

are the three Octads originated by nutriment. This method of discernment for the eye is repeated for the ear, nose, tongue and body elements.

The mind element is discerned into eighty-one kinds of mundane consciousness which make up the seven kinds of mundane consciousness element and their associated contact object element. Together, these make up the mental object element. Ten and one half ($10\frac{1}{2}$) elements are matter and seven and one half ($7\frac{1}{2}$) elements are mind. Only after one has clearly discerned matter in this way do the immaterial states become evident in the three aspects described above. Thus, one should only undertake discerning the immaterial states after completing the material states. If one leaves off discerning matter after one or two matter states have become evident he fails in his immaterial meditation. If he completes discerning matter first, his meditation grows to perfection.

2. Discerning Mind

The meditator discerns the four mind aggregates that become evident through contact as ‘mind.’ He defines their objects, which are the four primary elements and the matter derived from these elements as ‘matter.’ The meditator discerns all states of the three realms, that is, the Five Aggregates, the Twelve Spheres or sense bases and the Eighteen Elements as either mind or matter. He concludes, “over and above mere mind-matter there is nothing else – no being, person, deity or Brahman.”

3. Discerning Non-self

After discerning mind-matter as to its true nature, the meditator seeks to abandon the worldly designation of ‘a being’ or ‘a person’ more thoroughly, to overcome delusion and establish the mind in non-delusion. He or she repeatedly discerns that, “this is mere mind-matter, there is no being, no person.”

Regarding this, the nun, Vajirā, states:

As with the assembly of parts the word “chariot” is designated, so, when the aggregates are present, “a being” is designated in common usage.

It is suffering alone that rises, suffering that remains and suffering that departs. Nothing rises apart from suffering, and nothing ceases apart from suffering.

In many hundreds of Suttas, only mind-matter is cited, no being, or person.

When the component parts such as axles, wheels, frame and poles, are assembled in a certain way, there comes into usage the mere convenient common term ‘chariot.’ But, in the ultimate sense, when each part is examined separately, there is no ‘chariot.’ Likewise, when the component parts of a house such as floor walls and roof are assembled to enclose a space in a certain way, there comes into usage the merely convenient common term ‘house.’ But, in the ultimate sense there is no ‘house.’ Similarly, when the Five Aggregates are assembled with clinging, there comes into usage the merely convenient common term ‘a being’ or ‘a person.’ Yet, when each component is examined separately there is no ‘being’ in the ultimate sense. There is no basis for the assumption ‘I am’ or even the word ‘I.’ In the ultimate sense there is only mind-matter.

The vision of one who sees in this way is called Pure View. When a man rejects this correct vision and assumes that a permanent being exists, he has to conclude either that it comes to be annihilated or that it does not. If he concludes that it does not come to be annihilated, he falls into the Wrong View of Eternalism. If he concludes that it does come to be annihilated, he falls into the Wrong View Annihilation.

4. Backward and Overreaching Views

When a seeker clings to a permanent being he is backward. When he holds that it is annihilated he overreaches. Lord Buddha explains:

Monks, angels and human beings are obsessed by two kinds of view. Some are backward and some overreach. Only those with Dhamma vision or Right Wisdom can see.

How are some backward? Angels and human beings love existence, delight in existence, rejoice in existence. When they are taught Dhamma for the ceasing of existence, their minds do not accept it to become settled, steady and resolute. Thus some are backward.

And how do some overreach? Some are ashamed, humiliated and disgusted by this same existence. They wish for non-existence in this way, “Sirs, with the breakup of the body, this self is cut off, annihilated. It does not exist any more after death. That is peaceful, sublime. That is true.” Thus, some overreach.

And how do those with the wisdom of Dhamma vision see? Here a monk sees what is as it is [Five Aggregates]. Having seen what is as it is, he enters upon the way to dispassion for it, to the fading away of greed for it, to its cessation. This is how one with Right View sees.

5. Mind and Matter are Powerless

A marionette is void, lifeless and without movement. It walks and stands merely through the combination of strings and wood held by a puppeteer. Yet, it seems as if it had movement and life. So too, this mind-matter is void, lifeless and without movement. It walks and stands merely through the combination of the two together [mind and matter]. Yet, it seems as if it had movement and life. This is how [the Five Aggregates] should be regarded. Hence, an Ancient Master said:

Mind and matter are really here in the ultimate sense, but there is no human being to be found. Mind and matter are void like a doll, just a heap of suffering, like a heap of grass and sticks.

Mind and matter are twins. Each supports the other. When one breaks up both interdependent things break up.

The sound of a drum arises based on a drum that is hit by a stick. The drum is one thing and the sound another. The drum and the sound are not mixed up together. The drum is void of the sound and the sound is void of the drum. So too, the mind arises supported by matter, namely, its physical basis: the sense doors and objects. Matter is one thing and mind is another, mind and matter are not mixed up together. Mind is void of matter and matter is void of mind. But, the mind occurs due to the matter, just as the sound occurs due to the drum.

Mind has no power. It cannot occur on its own power. It does not eat, it does not drink, it does not speak and it does not adopt postures. Furthermore, matter is without effective power, it cannot occur on its own, for it has no desire to eat, no desire to drink, no desire to speak, and no desire to adopt postures. Only when it is supported by matter does mind occur, and only when it is supported by mind does matter occur. When mind has the desire to eat, drink, speak and adopt postures, it is matter that eats, drinks, speaks and adopts postures.

Hence it is said:

Just as men depend upon a boat for crossing the sea, so does the mind need the matter-body to occur. And as the boat depends upon the men for crossing the sea, so does the matter-body need the mind to occur.

Depending upon each other, the boat and men go on the sea. Just so do mind and matter depend upon one another.

11.1.7 Summary

In examining mind and matter as they really are, the practitioner will overcome the perception of a being and become established on the path to non-delusion. After discerning mind-matter by these various methods, the meditator attains purification of view. Other terms for it are “defining mind-matter” and “discernment of formations.”

11.2 SIXTEEN INSIGHT KNOWLEDGE¹⁷

Discernment of mind and matter as just detailed establishes the meditator on the path to overcoming delusion. It is the first of the sixteen-fold Insight Knowledge (*Vipassanāñāṇa*).¹⁸

1. Knowledge of Mind and Matter (*Nāmarūpaparicchedañāṇa*), realizes that dhammas such as Five Aggregates or mind and matter, are impermanent, suffering and non-self. Realization of the true nature of mind and matter is Purification of View (*Diṭṭhivisuddhi*), the purity in seeing clearly the three characteristics. Purification of View is a direct realization, after which the mind is no longer deluded by mind and matter.

¹⁷ Sixteen levels of insight knowledge (*Vipassanāñāṇa*) occur to those who practice *Vipassanā* (insight). From the first to the last, it is equivalent to path, fruit and Nirvana.

¹⁸ Translator: [The Pāli word “Ñāṇa,” rendered as “knowledge” means supra-mundane knowledge through direct personal experience. It is, therefore, much more comprehensive than our usual understanding of as this term “intellectual” knowledge. Similarly, the term “Anupassanā” used in numbers 4, 5, 6, 7, 8, 9 and 10 means “repeated experiencing” more than just “seeing” or “contemplating.” Thus, the Purification of Knowledge and View is more emotional than intellectual, ranging through seeing dissolution, Terror, Danger, Disenchantment, or feeling trapped.]

2. Knowledge of Discerning Conditionality (*Paccayaparig-gahañña*), realizes the causes of mind and matter.

- Ignorance, craving, clinging, Karma and food are the conditions giving rise to matter.
- Ignorance, craving, clinging, Karma and contact are the conditions giving rise to feeling, perception and volition.
- Ignorance, craving, clinging, Karma, and mind and matter are the conditions giving rise to consciousness.

When the meditator understands the causes and conditions of mind and matter by developing this knowledge, he or she will cross over doubt about the three periods of existence.

The knowledge, which crosses over doubt about the three periods of existence is called Purification by Overcoming Doubt (*Kaṅkhāvitaraṇa-Visuddhi*).

3. Knowledge of Investigation (*Sammassanañña*), examines mind and matter or Five Aggregates as having the Three Characteristics of impermanence, suffering and non-self. When the meditator reaches this knowledge, he or she gains Purification of Knowledge and Vision of What Is Path and What is Not path (*Maggāmaggaññadassanavisuddhi*) and knows what is right path as opposed to the impurities associated with insight, which are not the right path.

4. Knowledge of Arising and Passing Away (*Udayabbayānupassanāñña*), overcomes the impurities associated with insight. Insight then continues its course towards better understanding of the Three Characteristics. Thus, when reaching this stage, the meditator must continue to put effort into examining the Three Characteristics according to the Six divisions:

1. The impermanence of the Five Aggregates.
2. Characteristics of impermanence: Arising and passing away, continually becoming different, and ceasing to exist.

3. Suffering: The Five Aggregates.
4. Characteristics of suffering: Not enduring and being constantly afflicted.
5. Non self: The Five Aggregates
6. Characteristics of Non-self: Being powerless [One cannot control them].

5. Knowledge of Dissolution (*Bhaṅgānupassanāñāṇa*), examines the dissolution or ceasing of all conditioned things. It is the wisdom of seeing the passing away of objects and understanding their impermanence, suffering and non-self. When the meditator examines this, he or she will abandon pleasure, lust and craving and in the end, will abandon clinging to conditioned things.

6. Knowledge of Terror (*Bhayatupaṭṭhānañāṇa*), sees conditioned things as fearful because they all cease. When the meditator has developed clear Knowledge of Dissolution, he or she will gain Knowledge of Terror.

7. Knowledge of Danger (*Ādīnavanupassanāñāṇa*), sees the danger of conditioned things. When one develops knowledge of Terror, one will naturally see the danger, and lack of satisfaction or pleasure in conditioned things as well as the suffering they bring. Conditioned things will appear like a house on fire. Then the Knowledge of Danger arises.

8. Knowledge of Disenchantment (*Nibbidānupassanāñāṇa*),¹⁹ sees and feels the disenchantment of possessing and managing the Five Aggregates. When one sees the danger of conditioned things, one will become disenchanted with them. This is the arising of Knowledge of Disenchantment which is like the Knowledge of Terror and Danger in meaning.

¹⁹ The Knowledge of Disenchantment has to be achieved prior to the attainment of the wisdom of the four paths. As it is stated that ‘nibbidā paṭivedhapaññā’ (wisdom of the four paths arises from disenchantment and the realization of the four truths). The five faculties of Faith, Effort, Mindfulness, Concentration and Wisdom needs to be developed to acquire the energy for the attainment of realization.

9. Knowledge of Deliverance (*Muñcitukamyatāñāṇa*), is ardent desire for deliverance from unsatisfactory conditioned things like a trapped animal desires freedom. When one no longer feels pleasure [in compounds] and becomes wearied [with the Five Aggregates], one will feel the ardent desire to escape and so Knowledge of Deliverance arises.

10. Knowledge of Contemplation of Reflection (*Paṭisaṅkhānupassanāñāṇa*), re-examines conditioned things seeking an escape. When one makes an effort to escape from conditioned things, one reviews them again as having the Three Characteristics, looking for a way out, and Knowledge of Contemplation of Reflections arises.

11. Knowledge of Equanimity about Conditioned Things (*Saṅkhārupekkhāñāṇa*), feels equanimity towards conditioned things in the same way as a man feels indifferent towards a former wife that he has divorced. When one first begins to desire escape, one reflects on a way of escape by examining the conditioned things as having the Three Characteristics. Later, one just feels indifferent towards them and Knowledge of Equanimity arises. Knowledge of Desire for Deliverance, Contemplation of Reflections and Equanimity are similar. Knowledge of Equanimity is considered the peak of *Vipassanāñāṇa* or Insight Knowledge.

12. Knowledge of Conformity with Truth (*Saccānulomikañāṇa* or *Anulomañāṇa*), examines the Four Noble Truths. This knowledge arises as the mind contemplates mental objects, cutting subliminal consciousness. The Noble Path (*Ariyamagga*) arises when Knowledge of Equanimity is complete. As the meditator repeatedly develops the Knowledge of Equanimity, faith and confidence increase powerfully and effort is well supported. Mindfulness becomes stable and the mind is more concentrated. Knowledge of Equanimity about Conditioned Things develops into Knowledge of Conformity with Truth which arises after the Knowledge of Equanimity is completed.

Insights four through twelve, Knowledge of Arising and Passing away through Knowledge of Conformity with Truth are called Nine Insight Knowledge (*Vipassanāñāṇa* 9). [Completing these nine is called Purity of Knowledge and View (*Paṭipadañāṇadassanavisuddhi*). Then with Right Practice, the Noble Path is born.]

13. Knowledge of Change of Lineage (*Gotrabhūñāṇa*) is the transformation state where the meditator leaves behind the status as a worldly being and joins the Ariya lineage of Noble Ones. In the *Paṭisambhidā magga*, it is called “Reversal Knowledge” because one leaves behind the external compound world (*Saṅkhāra*). A mind in the *Gotrabhū* State, called *Gotrabhū* Mind, can reach and hold on to Nirvana emotionally.²⁰ When it visualizes Nirvana [which has no sign or *Nimitta*], it is far away from the compound world. This brings about cessation, which suppresses all defilements and reaches Nirvana. Then, the meditator just naturally transcends the *Gotrabhū* state, transcends the worldly being state and transcends the compound world, progressing to reach and become a Gotra-Ariya, transcendent and worthy of being called Noble. Note, however, that this state is not yet counted as part of the Noble Path to Nirvana, it is only on the way to the path. Nevertheless, it is counted as *Vipassanā* since it falls into the stream of *Vipassanā*.

14. Knowledge of Path (*Maggañāṇa*), is knowledge of the Four Noble Paths leading to Nirvana. Its obligations are to determine suffering, to eliminate suffering, to penetrate the cessation of suffering and to develop the Noble Eightfold Path. Then, it develops to the attainment stage (*Appanā-Bhāvanā*). [This means that the meditator attains stable concentration such as attainment of the first *Jhāna*.]

The Knowledge of the Four Noble Paths to Nirvana is called Purity of Supra-mundane Knowledge and View (*Ñāṇadassanavisuddhi*). When the mind is equipped with *Maggañāṇa* which is born during *Gotrabhūñāṇa*, it is considered Supra-mundane wholesome. When *Maggañāṇa* is

²⁰ Note that there is no emotion in Nirvana.

born, it will hold on to Nirvana emotionally to penetrate the Four Noble Truths and complete one's obligations regarding them. Then, it destroys all defilements including greed, anger, delusion and the first three lower Fetters completely. This *Maggañāṇa* appears only once and then falls away. It attains Noble Fruition (*Phalañāṇa*) immediately.

15. Knowledge of Fruit (*Phalañāṇa*), holds onto Nirvana emotionally. It is born during *Maggañāṇa*.

16. Knowledge of Reflection (*Paccavekkhaṇāñāṇa*), reviews and reflects upon one's current status, attainment progress, remaining tasks and current penetration of Nirvana. One examines:

1. Path,
2. Fruit,
3. Abandoned Defilements,
4. Remaining Defilements,
5. Nirvana.

Each of the Five Reflections are repeated at each of the four Noble Disciple levels: Stream-enterer (*Sotāpanna*), Once-returner (*Sakadāgāmi*), Non-returner (*Anāgāmi*), and Arahant. But for the Arahant, there is no examining remaining defilements because one has abandoned all defilements.

11.3 THE TEN IMPURITIES ASSOCIATED WITH INSIGHT

The ten impurities associated with *Vipassanā* insight (*Vipassanū pakilesa*) arise with the third of the ten insight knowledge states, the Knowledge of Investigation (*Sammassanañāṇa*). They continue on in the fourth knowledge state, Knowledge of Arising and Passing Away (*Udayabbayanupassanāñāṇa*), and the fifth knowledge state, Knowledge of Dissolution (*Bhaṅgānupassanāñāṇa*).

11.3.1 Impurities Delude the Meditator

When the meditator examines conditioned things, the Five Aggregates or Mind and Matter, as impermanent, suffering and non-self, the ten impurities may arise deluding one to think that one has attained the path, fruit and Nirvana. This can cause the meditator to stop efforts and remain with craving, conceit and wrong view.

The Ten Impurities are:

1. A Luminous aura (*Obhāsa*) emitted from the body,
2. Rapture (*Pīti*) of both mind and the body,
3. Insight knowledge (*Vipassanañāṇa*) seeing mind and matter clearly,
4. Tranquility (*Passadhi*) of both mind and body,
5. Happiness (*Sukha*) occurring in the mind and the body,
6. Assurance (*Adhimokkha*),
7. Excess Exertion (*Paggāha*) leading to exhaustion,
8. Excess Mindfulness (*Upaṭṭhāna*) leading to distracting *Nimitta*,
9. Excess Equanimity (*Upekkhā*) misinterpreted as Nirvana,
10. Delight (*Nikanti*) leading to satisfaction with the current state.

When any one of these ten impurities arises, the meditator must not be deluded. One must continue to meditate with effort, understanding that this is not yet the path, fruit or Nirvana and not the *Vipassanā* insight path. Knowing what is path and what is not path is Purification of Knowledge and Vision of What Is Path and What is Not Path (*Maggāmaggañāṇadasanavisuddhi*) that arise during Knowledge State No three, Knowledge of Investigation when the meditator attains clear insight into the Triple Characteristics of conditioned phenomena.

11.3.2 Impurities Do Not Arise in Dhammakāya Meditation

According to Luang Phor Wat Paknam Phra Mongkol Thepmuni, (Sodh Candasaro) developing the most refined Dhammakāya and *Āyatana* Nirvana, these ten impurities or delusions do not arise for the meditator of *Samatha-Vipassanā* meditation because this practice is according to the Four Foundations of Mindfulness of body in body, feelings in feeling, mind in mind and Dhamma in Dhamma. The meditator goes deeper and deeper inside, through more and more refined bodies to the most refined which is Dhammakāya.

When one uses the vision (*Ñāṇa*) of the Dhammakāya to contemplate [Body, Feeling, Mind and Dhamma], the Dhammakāya then attains cessation (*Nirodha*), but not *Nirodhasamāpatti* or ultimate extinction. This cessation extinguishes the causes of suffering in each crude body to attain the next more refined body. The meditator successively purifies the unwholesome mind in all the bodies of the three realms [human, celestial, Brahman and formless Brahman] and all of the Dhammakāya bodies leaving only the most refined Dhammakāya Arahant within Dhammakāya Arahant which reaches *Āyatana* Nirvana and has Nirvana as a mind-object. [Nirvana can be a sense object, but has no sense-object of its own.]

When Path Consciousness (*Maggacitta*) arises and develops with the practice of morality and concentration [Right Speech, Right Action, Right Livelihood, Right Effort and Right Concentration] to become higher morality and mind, the First Path (*Paṭhamamagga*), Path Consciousness and Path Wisdom (*Maggapaññā*), arise and develop. With practice, Right View and Right Intention merge, culminating in the Dhammakāya Path arising and extinguishing the Fetters and Defilements that bind beings to this world, in accordance with the meditator's level of attainment. Dhammakāya fruit arises as one enters fruit attainment and examines the fivefold Knowledge of Contemplation of Reflections (*Paṭisaṅkhānupassanāñāṇa*) indicated above. The meditator thus knows his or her path attainment, fruit and penetration of Nirvana at each level.

11.4 THE SEVEN PURIFICATIONS²¹

11.4.1 The Roots of Insight (*Vipassanā*)

1. **Purity of Conduct (*Sīlavisuddhi*).**
2. **Purity of Mind (*Cittavisuddhi*)** is the mind without the Five Hindrances.

11.4.2 The Body of Insight (*Vipassanā*)

[Preliminary Insight (*Anupassanā*)]

3. **Purity of View (*Diṭṭhivisuddhi*)** is the realization of the Three Characteristics that is seeing mind and matter as impermanent, suffering and non-self.
4. **Purity of Transcending Doubt (*Kaṅkhāvitaraṇavisuddhi*)** is the overcoming of doubt in the causes and conditions of mind and matter.
5. **Purity of Knowledge and Vision of What Is Path and Not Path (*Maggāmaggañāṇadassanavisuddhi*)** is abandoning the defilements associated with *Vipassanā* after seeing the Three Characteristics and the rise and fall of mind and matter, and gaining Knowledge of Dissolution (*Bhaṅgañāṇa*).²²

²¹ The Pāli Tipiṭaka, Siamrat, book 31, Khuddakanikāya Paṭisambhidāmagga, section 1, page 5.

²² The practice of Dhammakāya meditation consists of both Samatha and Vipassanā meditation contemplating body in the body, feeling in feeling, mind in the mind and dhamma in dhamma both within and outside and reaching the most refined Dhammakāya. The meditator examines conditioned Dhammas and the Four Noble Truths, extinguishing cruder forms to attain the more refined bodies and reaching Nirvana and having Nirvana as an object. The ten impurities associated with insight or do not arise in the practitioner as the case of those who develop insight while their Samatha meditation is still weak.

[Supra-mundane Vipassanā (*Lokuttara-vipassanā*)]

6. Purity of Knowledge and Vision of the Course of Practice

(*Paṭipadāññāḍassanavisuddhi*) is developing further Knowledge of Deliverance (*Muñcitukamyatāññāḍa*), Knowledge of Contemplation of Reflections (*Paṭisaṅkhāññāḍa*), Knowledge of Equanimity about Conditioned Things (*Saṅkhārupekkhāññāḍa*) and Knowledge of Conformation with Truth (*Saccānulomaññāḍa*).

7. Purity of Knowledge and Vision (*Ñāḍassanavisuddhi*) is entering Nirvana when contemplating Conformity with Truth, *Gotrabhūññāḍa* has Nirvana as object and realizes the Four Noble Truths in each of three insight knowledge states: knowing the Truths (*Saccaññāḍa*), knowing the functions to perform (*Kiccaññāḍa*) and knowing what has been done (*Kataññāḍa*). In these twelve steps, the meditator permanently destroys ignorance, defilements, craving, clinging and at least the three Fetters of Self Concept, Doubt and Adherence to Useless Precepts and Rituals. The resultant mind, then, takes Nirvana as object and enters Nirvana as Fruit Attainment.

The Purity of View, Purity of Transcending Doubt and Purity of Knowledge and Vision of What Is Path and What Is Not Path including the knowledge associated with these Purifications [Knowledge of Arising and Passing Away, Knowledge of Dissolution, Knowledge of Terror, Knowledge of Danger, Knowledge of Disenchantment] are classed as Preliminary Insight (*Anupassanā*) which lead to *Vipassanāpaññā* or the Insight Wisdom that all conditioned phenomena are impermanent, suffering and non-self. This is the basis for developing Supra-mundane wisdom (*Lokuttarapaññā*) which will come later.

Purity of Knowledge and Vision of the Course of Practice and Purity of Knowledge and Vision [including associated insight knowledge] are classed as Supra-mundane Insight leading towards Supra-mundane wisdom (*Lokuttarapaññā*) which penetrates the Four Noble Truths and Nirvana, they are:

1. Supra-mundane Wisdom penetrates the Four Noble Truths. The Truths of Suffering, the Causes of Suffering and the Path deal with conditioned phenomena, but the Truth of the Cessation of Suffering deals with the unconditioned. Each Truth has three characteristics, therefore, there are twelve characteristics altogether).²³ The Four Truths are realized in three knowledge states: Knowledge of the Truths as they really are, Knowledge of the Function to be performed regarding each of Four Noble Truths, and Knowledge of what has been done. Lord Buddha declared this in the Dhammacakkappavattana Sutta that altogether there are twelve states .
2. Supra-mundane Wisdom penetrates the unconditioned (*Visakhāra-Dhamma*). The unconditioned is the Nirvana element (*Nibbāna-dhātu*) which exists eternally in the ultimate. It includes the state of Nirvana, the dhamma element that holds the state of Nirvana (*Nibbānadhātu*) and *Āyatana* Nirvana or dwelling place of the Nirvana element or *Nibbānadhātu*. These are unconditioned and have the characteristics of the unconditioned: No arising, No passing away, and when standing not being subject to change. Also, Nirvana is permanent (*Niccām*), ultimate happiness (*Param Sukaṃ*) and eternal (*Dhuvam*). It has the characteristic of self (*Attā*) that is the opposite of non-self (*Anattā*). This can be realized by Knowledge of Reflection, examining path, fruit, abandoned defilements, remaining defilements and Nirvana [one of the sixteenth Insight Knowledge].

²³

The Pāli Tipiṭaka, Siamrat, book 31, Khuddakanikāya Paṭisambhidāmagga, section 550, page 332.

12

CHARACTERISTICS OF INSIGHT

VIPASSANĀ

PART III

TRAINING IN HIGHER WISDOM

ADHIPAÑÑĀ-SIKKHĀ

Chapter Outline

12.1 Characteristics of
Preliminary Insight *p.354*

12.2 Characteristics of
Supra-mundane Insight *p.364*

12.2.1 The Characteristics of
the Four Noble Truths

12.2.2 The Self Characteristics of
the Unconditioned

Vipassanā has the primary characteristic of differentiating between the conditioned dhammas and unconditioned dhammas, seeing them as they really are:

1. Preliminary Insight (*Anupassanā*) consists of insight into the Three Characteristics or Common Characteristics of all conditioned phenomena.
2. Supra-mundane Insight or *Lokuttaravipassanā* which has two aspects:
 - A. Insight into the characteristics of the Four Noble Truths as partially conditioned (The Truth of Suffering, Cause of Suffering and the Eightfold Path) and partially unconditioned [The Truth of the Cessation of Suffering].
 - B. Insight into the self (*Attā*) characteristic of the unconditioned dhamma or the Nirvana Element (*Nibbānadhātu*) in the ultimate.

12.1 THE CHARACTERISTICS OF PRELIMINARY INSIGHT

The Three Characteristics or Common Characteristics [impermanence, suffering and non-self] are the true states of all conditioned phenomena or all dhammas within the Three Realms (*Bhūmi*) without exception. These are the objects of preliminary insight. Lord Buddha states:

Sabbe Saṅkhārā Aniccāti

Atha Nibbindati Dukkhe

Sabbe Saṅkhārā Dukkhāti

Atha Nibbindati Dukkhe

Sabbe Dhammā Anattāti

Atha Nibbindati Dukkhe

Yadā Paññāya Passati

Esa Maggo Visuddhiyā

Yadā Paññāya Passati

Esa Maggo Visuddhiyā

Yadā Paññāya Passati

Esa Maggo Visuddhiyā.

All *Saṅkhārās* [conditioned things] are impermanent (*Aniccaṃ*), when one considers this with wisdom, then one becomes dispassionate with suffering. This is the path to purity.

All *Saṅkhārās* are suffering (*Dhukkaṃ*), when one considers this with wisdom, then one becomes dispassionate with suffering. This is the path to purity.

All Dhammas are non-self (*Anattā*), when one considers this with wisdom, then, one becomes dispassionate with suffering. This is the path to purity.²⁴

The commentary states that this means all phenomena in the Three Realms:

*Vipassanāya ārammaṇabhūtā tebhūmakadhammā hi idha Sabbanti anavasesato gahitā.*²⁵

In the verse, which says *Sabbam* [all], the Venerable refers to all dhammas in the Three Realms as the object of insight without any left remaining.

This appears as insight wisdom to the practitioner at the level of preliminary insight during examination of conditioned dhammas [the Five Aggregates].

1. Impermanent (*Aniccaṭṭhā*)

1. Conditioned phenomena are not permanent, they arise, mature, and fall [disintegrate] (*Vipariṇāmadhammam*).²⁶

²⁴ The Pāli Tipiṭaka, Siamrat, book 25, Khuddakanikāya Dhammapadakathā, section 30, page 51-52.

²⁵ Dhammapāla Thera, Khuddakanikāya Ammhakathā Itivuttaka, Winyan Publishing, B.E. 2533, page 59.

²⁶ Dhammapāla Thera, Khuddakanikāya Ammhakathā Udānakathā, Winyan Publishing, B.E. 2533, page 227-228.

2. While in existence, they always manifest change, vary and transform (*Thitassa Aññatattaṃ Paññāyati*).²⁷

2. Suffering (*Dukkhatā*)

1. Arising occurs (*Uppādo Paññāyati*),²⁸ [accompanied by old age, sickness, and death].
2. One is Powerless (*Avasavattanatthena*), conditioned phenomena do not abide by one's wish that they would not age (*Mā Jīrantu*), not die (*Mā Mīyantu*),²⁹ not change (*Vipariṇāmadhammo*) and not perish. They are, therefore, destined to die (*Matadhamma*).
3. Conditioned phenomena tend to sickness (*Ābādhāya saṁvattati*).³⁰

3. Non-self (*Anattatā*), conditioned phenomena are false or fake selves that the world conventionally calls self, person, we, them, ours or theirs.

1. Conditioned Phenomena arise in accordance with their causes and conditions (*Yathāpaccayaṃ Pavattamānā Saṅkhārā*).³¹ They are impermanent (*Anicca*), whatever is impermanent is suffering (*Yadaniccaṃ taṃ dukkhaṃ*), whatever is suffering is non-self (*Yaṃ dukkhaṃ tad anattā*).
2. Passing away occurs (*Vayo paññāyati*).³²
3. They are without substance (*Asārato*).³³

²⁷⁻²⁹ The Pāli Tipiṭaka, Siamrat, book 20, Aṅkuttaranikāya Tikanipāṭa, section 486, page 179.

³⁰ Buddhaghosa, Khuddakanikāya Ammhakathā Dhammapada 7, Mahamakutrajavidyalaya Press, B.E. 2532, page 62.

³¹ The Pāli Tipiṭaka, Siamrat, book 4, Vinaya Piṭaka Mahāvagga, section 20, page 24-26.

³² Dhammapāla Thera, Khuddakanikāya Ammhakathā Therakathā 2, Winyan Publishing, B.E. 2533, page 298.

³³ The Pāli Tipiṭaka, Siamrat, book 20, Aṅkuttaranikāya Tikanipāṭa, section 486, page 179.

4. We are powerless (*Avasavattanato*).³⁴
5. They are empty (*Suññato*)³⁵ [devoid of real essence.]
6. They are the opposite of self (*Attapaṭikkhepato*).³⁶
[Not eternal and happy.]
7. They are without owner (*assāmikā*) and without freedom (*anissarā*).³⁷

“All dhammas are non-self,” Lord Buddha stated this regarding the Disenchantment level of knowledge. The meditator has not yet reached Change of Lineage Knowledge (*Gotrabhūñāṇa*) and does not yet have Nirvana as a sense-object. Therefore, these words refer only to conditioned phenomena, namely, the Five Aggregates, Twelve Spheres, Eighteen Elements and other phenomena of the Three Realms. Although the authors of one commentary state that “all dhammas” also refers to the Fourth Realm [Nirvana or the Supra-mundane Realm], they were only referring to dhammas that are related to one’s body [worldly self] and were not referring to the unconditioned element or Nirvana Element (*Nibbānadhātu*). This explained in the following commentary:

*Tattha sabbadhammamūlapariyāyanti
sabbesaṃ Dhammānaṃ mūlapariyāyaṃ.
Sabbesanti anavasesānaṃ. Anavasesavācako
hi ayaṃ sabbasaddo. So yena yena
saṃbandhaṃ gacchati, tassa tassa
anavasesataṃ dīpeti. Yathā sabbā rūpaṃ
aniccā sabbā vedanā aniccā
sabbasakkāyapariyāpannesu dhammesūti.*³⁸

³⁴ Dhammapāla Thera, Khuddakanikāya Ammhakathā Therakathā 2, Winyan Publishing, B.E. 2533, page 283.

^{34, 35 and 36} Dhammapāla Thera, Khuddakanikāya Ammhakathā Therakathā 2, Winyan Publishing, B.E. 2533, page 283.

³⁷ Buddhaghosa, Khuddakanikāya Ammhakathā Dhammapada 7, Mahamakutrajavidyalaya Press, B.E. 2532, page 62.

³⁸ Buddhaghosa, Majjhimanikāya Ammhakathā Mūlapaṇṇāsaka 1, Winyan Publishing, B.E. 2532, page 19.

In those verses, *Sabbadhammamūlapariyāyaṃ* means the *Sutta* regarding the cause that is the root of all dhamma. The *Sabbesaṃ* verse [in that *Sutta*] and the word *Sabba* here refer to having no exception. The word *Sabba* therefore indicates dependent [conditioned] things, without exception. For example, the sentence stating that all forms are impermanent and all feelings are impermanent in all dhammas, relates to one's body.

Please understand that 'Sabba' in 'Sabbe Dhammā Anattā' when referring to the Four Realms means all dhammas with exception (*Sāva-sessato*), this statement needs to be clarified further, but when 'Sabba' refers to dhammas in the Three Realms, it means all dhammas without any exception. The commentary to the *Mūlapariyāya Sutta* states:

*Neyyatthattā cassa tuttassa na catubhūmikāpi
sabhāvadhamma sabbadhammāti veditabbā.
sakkāyapariyāpannā pana tebhūmikadhammā-
va anavasesato veditabbā.*³⁹

“*Sabbadhamma*” or all dhamma states in the Four Realms are not understood as [absolutely] all dhammas because the *Sutta* has contents that must be clarified further. Only dhamma states in the Three Realms have the “Self Concept” misconception (*Sakkāyadiṭṭhi*), and can be understood as all dhammas without exception.

In the following verse, Lord Buddha states that one who has not yet fully know all dhammas cannot put an end to suffering:

³⁹ Buddhaghosa, *Majjhimanikāya Ammhakathā Mūlapaṇṇāsaka 1*, Winyan Publishing, B.E. 2532, page 19.

*Vuttam̐ hetam̐ bhagavatā vuttamarahatāti me
sutay̐ sabbam̐ bhikkhave anabhijānam̐ aparī-
jānam̐ tattha cittam̐ avirājayam̐ appajaham̐
abhabbo dukkhakkhayāya sabbañca kho bhik-
khavē abhijānam̐ parijānam̐ tattha cittam̐ virā-
jayam̐ pajaham̐ bhabbo dukkhakkhayāyāti.
etamattham̐ bhagavā evoca. Tatthetam̐ iti vuccati.*

*Yo sabbam̐ sabbato ñatvā Sabbatthesu na rajjati
Save sabbam̐ pariññā so Sabbam̐ dukkham̐ upaccagāti
Ayampi attho vutto bhagavatā iti me sutanti.*⁴⁰

Monks, one who has not fully known and not fully understood all dhammas that should be known and understood, whose mind has not been cleansed of passion for those dhammas, has not abandoned the round of defilements (*Kilesavaṭṭa*), is incapable of putting an end to suffering.

But one who has fully known and fully understood all dhammas that should be known and understood, whose mind has been cleansed of passion for those dhammas, has abandoned the round of defilements, is capable of putting an end to suffering.

In the following verse, Lord Buddha states explicitly, “All dhammas in the Three Realms:”

Knowing all dhammas of the three realms from all around, not stirred by passion for anything at all: he, having comprehended all dhammas of the three realms, has gone beyond all suffering.

⁴⁰ The Pāli Tipiṭaka, Siamrat, book 25, Khuddakanikāya Itivuttaka, section 185, page 232.

There are four more examples of the usage of “*Sabba*” in “all dhammas are non-self,” which show that this refers to dhammas in the four realms, but with exceptions as there are further clarifications that must be made:

First example:

*Sabbe dhammā anattāti sabbepi catubhūmikā dhammā anattā. Idha pana tebhūmikadhammā va bahetabbā. Te hi asārato avasavattanto suññato attapaṭikkhepato ca anattāti vipassitabbā.*⁴¹

All dhammas are non-self means all dhammas in the Four Realms are non-self. But here, only dhammas in the Three Realms are taken. Those dhammas are considered as non-self because they are without substance, powerless, empty and opposite to Self.

*Tattha sabbe dhammāti pañcakkhandhāeva adhippetā. Anattāti mā jīrantu mā mīyantūti vase vattetum na sakkāti avasavattanatthena anattā suññā assāmikā anissarāti attā.*⁴²

With the words *Sabbe Dhammā* in the verse, Lord Buddha refers only to the Five Aggregates. The word *Anattā* is explained as *Anattā* that is empty, namely, without an owner and without freedom. It means powerless because no one can make the Five Aggregates abide by their wish, as in, “let the Five *Khandha* not age and not die.”

⁴¹ Dhammapāla Thera, Khuddakanikāya Ammhakathā Therakathā 2, Winyan Publishing, B.E. 2533, page 283.

⁴² Buddhaghosa, Khuddakanikāya Ammhakathā Dhammapada 7, Mahamakutrajaavidyalaya Press, B.E. 2532, page 62.

Second example:

*Yassmā Pana Lokuttaradhammā
Hetusamucchedena Samucchinditabbā Na
Honti, Tassmā Sabbedhammasaddena
Saṅkhahitāpi Lokuttaradhammā
Samucchedavasena Sambhavato Idha Na
Gahetabbā, Hetusamucchedena
Samucchinditabbā eva Tebhūmakadhammā
Gahetabbā.*⁴³

Because the Supra-mundane dhammas are not dhammas to be cut-off by destroying their causes, Supra-mundane dhammas [dhammas in the Fourth Realm] are not referred to here even though the Venerable uses the word *Sabbadhammā*. They are dhammas that arise due to the power of having cutting oneself off [from the sensual world]. Only dhammas in the Three Realms are referred to, as they must be cut-off by destroying their causes.

Third example:

The commentary to the Fourth *Uppādasutta* explains ‘*Sabbe*’ as:

Dhammaṭṭhitattā means state that stands on its own by nature. *Dhammaniyāmatā* means permanence by nature. *Sabbe Saṅkhārā* means all conditioned things within the Four Realms. *Aniccā* means occurs, then, does not occur. *Dukkhā* means always oppressing. *Anattā* means powerless. In this Sutta, Lord Buddha states the three characteristics mixed together.⁴⁴

⁴³ Mahānāma Thera, Khuddakanikāya Ammhakathā Paṭisambhidāmagga 1, Winyan Publishing, B.E. 2534, page 338.

⁴⁴ Sutta and Commentary (translation), Aṅguttaranikāya Tikanipāta 34, Mahamakutrajavidyalaya Press, B.E. 2526, page 575.

This statement shows that “All dhammas are non-self” even if including the Fourth Realms as well means specifically only conditioned dhammas (*Saṅkhārādhamma*), but it does not include the unconditioned, that is, the ultimate Nirvana Element. Only the conditioned dhammas have the characteristics of powerlessness as they are states that have change as their norm. The Nirvana Element is unconditioned and does not have change as a norm.

Fourth Example:

Lord Buddha’s statement that, “all dhammas should not be clung to” refers only to the conditioned dhammas (*Saṅkhārādhamma*). For example, the Five Aggregates, twelve spheres, and eighteen elements.

The words *Sabbe Dhammā Nālaṃ Abhinivesāya* (One should not cling to all dhammas) are explained as follows: the words all dhammas refer to The Five Aggregates (*Khandha*), twelve spheres (*Āyatana*) and eighteen elements (*Dhātu*). All those dhammas, one should not cling to. It is not right, not proper, not appropriate to cling to them under the power of craving and [wrong] view.⁴⁵

For these reasons, those who study and practice the *Dhamma* must examine the three characteristics of impermanence, suffering and non-self carefully and not fall into the annihilationist or *Anattā* view. They must take Lord Buddha’s words first and foremost:

*Yadaniccaṃ taṃ dukkhaṃ Yaṃ dukkhaṃ tadanattā.*⁴⁶

What is impermanent is suffering. What is suffering is non-self.

⁴⁵ Sutta and Commentary (translation), *Āṅguttaranikāya Sattakanipāta* 37, Mahamakutrajavidyalaya Press, B.E. 2525, page 189.

⁴⁶ The Pāli Tipiṭaka, Siamrat, book 17, *Saṃyuttanikāya Khandhavagga*, section 91, page 56.

Impermanence, suffering and non-self are like three links of a chain connected together. All are related and inseparable. When one is seen the other two are also seen. This is explained as follows:

*Anattasaññā saṅghātīti asārakato avasavat-
tanato parato rittato suññato ca sabbe dhammā
anattāti evaṃ pavattā anattānupassanāsaṅ-
khātā anattasaññā citte saṅghātī, atidaḷhaṃ
patiṭṭhātī. Aniccalakkhaṇe hi diṭṭhe anattalak-
khaṇaṃ diṭṭhameva hoti. Tīsu hi lakkhaṇesu
ekassmiṃ diṭṭhe itaradvayaṃ diṭṭhameva hoti.
Tena vuttaṃ aniccasaññīno hi megghiya anatta-
saññā saṅghātīti. Anattalakkhaṇe diṭṭhe assmīti
up pajjanakamāno sup pajahova hotīti āha
Anattasaññī assmimānasamugghātāṃ pāpuṇā-
tīti.*⁴⁷

The perception of non-self shall prevail means that the perception of *Anattanupassanā* that all dhammas are non-self because they are without substance, powerless, always transforming, empty and void shall prevail within the mind. When the characteristic of impermanence is seen, the characteristic of non-self is also seen. Among the three characteristics, when one is seen, the other two are also seen. For that reason, Lord Buddha states that *Megghiya*, the perception of non-self prevails in the mind of those who have the perception of impermanence. When the characteristic of non-self is seen, the conceit of ‘I have’ is well abandoned. This is the reason Lord Buddha states that one who sees the conditioned as non-self is able to uproot the conceit of I have.

⁴⁷ Dhammapāla Thera, Khuddakanikāya Ammhakathā Udānakathā, Winyan Publishing, B.E. 2533, page 251.

It is clearly incorrect to think that dhamma that is permanent and happy, namely, the ultimate Nirvana Element that is unconditioned, is non-self. This is contradictory to the true nature of the conditioned and the unconditioned and contradictory to the words of Lord Buddha and the commentaries.

12.2 THE CHARACTERISTICS OF SUPRA-MUNDANE INSIGHT

12.2.1 The Characteristics of the Four Noble Truths

The Truth of Suffering, the Truth of the Cause of Suffering and the Truth of the Path Leading to the Cessation of Suffering are conditioned, but the Truth of the Cessation of Suffering is unconditioned [with the same meaning as the unconditioned element]. The meditator sees this when examining the Four Noble Truths to develop Supra-mundane Wisdom (*Lokuttarapaññā*) of knowing the Truths as they really are (*Saccañāṇa*), knowing one's function regarding each Truth (*Kiccañāṇa*), and knowing what has been done regarding each Truth (*Katañāṇa*). These can be detailed as twelve steps:

1. **Saccañāṇa** is discernment of the Four Noble Truth as:

1. This is the Truth of Suffering,
2. This is the Truth of the Cause of Suffering,
3. This is the Truth of the Cessation of Suffering,
4. This is the Truth of the Path Leading to the Cessation of Suffering.

2. **Kiccañāṇa** is discernment of:

5. Suffering should be discerned,
6. The Cause of Suffering should be abandoned,
7. Cessation of Suffering should be realized,
8. The Path Leading to the Cessation of Suffering should be developed.

3. **Katañña** is discernment of:

9. Suffering has been discerned,
10. The Cause of Suffering has been abandoned,
11. Cessation of Suffering has been realized,
12. The Path Leading to the Cessation of Suffering has been developed.

12.2.2 The Self Characteristic of the Unconditioned

The self characteristic of the unconditioned is specifically the self characteristic of the ultimate Nirvana Element (*Nibbānadhātu*), the opposite of the non-self characteristic of conditioned dhammas. This characteristic is understood by those who have gained Supra-mundane Wisdom, having developed Supra-mundane Insight and entered *Sammattaniyāma* (the moment of *magga* and *phala*) and reached the path and fruit of Nirvana, and attained the Knowledge of Reviewing path, fruit, abandoned defilements, remaining defilements [for non-Arahants] and Nirvana. At this level, the meditator is able to examine Nirvana as the mental state of Nirvana, as the Nirvana Element that holds that state of Nirvana, and as *Āyatana* Nirvana, the dwelling place of the Nirvana Element. In all three aspects, one realizes that the ultimate Nirvana Element has the characteristics of permanence, supreme happiness and great benefit (*Paramattham*) as follows:

1. Permanence (*Niccatā*)⁴⁸

1. Dhamma is eternal (*Accutam*) and does not die (*Amatam*).⁴⁹
2. Dhamma that is stable (*Sasatam*) does not decay (*Akuppam*), and is permanent (*Dhuvam*).⁵⁰

⁴⁸ Sutta and Commentary (translation), Khuddakanikāya Itivuttaka 45, Mahamakutrajavidyalaya Press, B.E. 2525, page 310.

⁴⁹⁻⁵⁰ Sutta and Commentary (translation), Khuddakanikāya Dhammapada 42, Mahamakutrajavidyalaya Press, B.E. 2526, page 455.

3. When existing, it is not subject to change (*Na T̥hitassa Añña-thattaṃ Paññāyati*). Therefore, it does not pass away. (*Na Vayo Paññāyati*).⁵¹ As Venerable Sāriputta states:

When the arising of Nirvana occurs, the degradation of Nirvana does not occur. Nirvana is permanent, stable, perpetual and does not have change as a norm. Thus, it is called that which cannot be taken away and does not decay.⁵²

2. Supreme Happiness (Paramaṃ Sukkhaṃ)

Nirvana is without any condition for the arising of suffering. When arising does not occur (*Na Uppādo Paññāyati*),⁵³ old age, pain and sickness do not occur.⁵⁴ It is eternal (*Amataṃ Padaṃ*) as explained in the commentary:

By *Na Uppādo Paññāyati*, Lord Buddha means the lack of arising, old age and passing away. As it does not have the character of arising, it is unconditioned.⁵⁵

3. Of Great Benefit (Paramatthaṃ)

1. Nirvana is the opposite of non-self (*Anattapaṭikkhepatto*).
2. The Buddha has given a comparison between the two sides of dhammas: the non-self side and the true self side, “Body is non-self, were body self, it would not tend to sickness, but inasmuch as body is non-self, body tends to sickness.”

⁵¹ The Pāli Tipiṭaka, Siamrat, book 20, Aṅkuttaranikāya Tikanipāta, section 487, page 192.

⁵² The Pāli Tipiṭaka, Siamrat, book 20, Aṅkuttaranikāya Tikanipāta, section 487, page 192 and Cū aniddesa, section 659, page 315.

⁵³ The Pāli Tipiṭaka, Siamrat, book 20, Aṅkuttaranikāya Tikanipāta, section 487, page 192.

⁵⁴ The Pāli Tipiṭaka, Siamrat, book 31, Khuddakanikāya Paṭisambhidāmagga, section 735, page 630-631.

⁵⁵ Sutta and Commentary (translation), Aṅkuttaranikāya Tikanipāta 34, Mahamakutrajavidyalaya Press, B.E. 2526, page 206.

Lord Buddha states that:

*Rūpaṃ bhikkhave anattā. Rūpañca hidaṃ
bhikkhave attā abhavissa. Nayidaṃ rūpaṃ
ābādhāya saṃvatteyya ... Yasmā ca kho
bhikkhave rūpaṃ anattā. Tasmā rūpaṃ
ābādhāya saṃvattati.*⁵⁶

Body, monks, is not self. Now, were this body self, this body would not tend to sickness [hardship] ... But inasmuch, monks, as body is non-self, therefore, body tend to sickness.

This shows Lord Buddha comparing the two sides of Dhammas: the non-self side and the self side. Dhammas that are non self are described as tending to sickness, whereas dhammas that are self do not tend to sickness. The dhamma that does not tend to sickness here refers to the ultimate Nirvana Element which is unconditioned and does not pass away, it does not arise, age or die.

The ultimate Nirvana Element has characteristics opposite to the conditioned dhammas. The Nirvana Element has the characteristics of great benefit and True Self. Self here refers to the True Self, not the false or conventional self designated in this world.

3. The Nirvana element is dhamma with an owner (*Sāmikato*). It is owned by each Noble One. Lord Buddha describes Nirvana as, “one’s own.” For example, “*Jaññā Nibbānamattanoti*” meaning “Know one’s own Nirvana.” The commentary explains:

*Jaññā nibbānamattanoti aññesaṃ puthuj-
janānaṃ supinantepi agocarabhāvato ariyānaṃ
pana tassa tasseva āveṇikattā attasadisattā
ca attāti laddhavohārassa maggaphalañāṇassa*

⁵⁶ The Pāli Tipiṭaka, Siamrat, book 4, Vinayapiṭaka Mahāvagga, section 20, page 24-26.

*Sāṭisayavisayabhāvato ekantasukhāvaham
nibbānam asaṅkhatadhātu attanoti vuttam, tam
Nibbānam jaññā jāneyya, maggaphalañāṇehi
paṭivijjheyya, sacchikareyyāti attho, etena ari-
yānam nibbāne adhimuttatam dasseti.*⁵⁷

Jaññā nibbānamattanoti (know one's own Nirvana) means Nirvana, the unconditioned element brings happiness only to the one who is the brilliant object of path and fruit knowledge. It is called "one's own" because Nirvana is not an object of ordinary persons, even in their dreams. Nirvana is a part of the path and fruit knowledge of all Noble Ones. Because Nirvana is like "One's self," it is called "One's own." Know means to know Nirvana, means to realize it with path and fruit knowledge. These words are stated to Noble Ones whose minds are directed to Nirvana.

4. Nirvana is substantial (*Dhammasāra Nibbānam*), being a state that is permanent and excellent (*Niccabhāvato Setṭhabhāvato ca*).⁵⁸
5. It is not empty and not void [but has the substance and essence of the True Self]. It is, however, supremely empty (*Paramaṇi Suññam*)⁵⁹ of defilements, craving, clinging, conditioned things, false self designated by the world and also of all things related to the false self. It is like an empty house or empty pot. The house or the pot is empty of insubstantial things, but not empty of itself. The house and the pot still exist. They are not destroyed like the

⁵⁷ Dhammapāla Thera, Khuddakanikāya Ammhakathā Udānakathā, Winyan Publishing, B.E. 2533, page 201.

⁵⁸ Sutta and Commentary (translation), Khuddakanikāya Itivuttaka 45, Mahamakutrajavidyalaya Press, B.E. 2525, page 310.

⁵⁹ The Pāli Tipiṭaka, Siamrat, book 31, Khuddakanikāya Paṭisambhidāmagga, section 735, page 632.

fake, hollow conditioned things that are subject to the three characteristics. As the Venerable Mahānāma Thera states:

*Suññam attena vā attaniyena vāti kārako vedako sayavasīti evaṃ lokaparikkappitena attanā ca attābhāvatoyeva attano santakena parikkhārena ca suññam. Sabbam cakkhādi lokiyaṃ dhammajātaṃ, taṃyeva lujjanapalujjanaṭṭhena loka nāma. Yasmā ca attā ca ettha natthi attaniyañca ettha natthi, tasmā suñño lokoti vuccatīti attho. Lokuttaropi ca dhammo attattaniyehi suñño eva. Pucchānurūpena pana loki yova dhammo vutto. Suñnoti ca dhammo natthīti vuttaṃ na hoti, Tasmim dhamme attattaniyasārassa natthibhāvo vutto hoti. Loke ca suñño gharāṃ suñño ghaṭoti vutte gharassa ghaṭassa ca natthibhāvo vutto na hoti. Tasmim ghare ghaṭe ca aññassa natthibhāvo vutto hoti. Bhagavatā ca iti yaṃ hi kho tattha na hoti, tena taṃ suññam samanupassati. Yaṃ pana tattha avasiṭṭhaṃ hoti. Taṃ Santaṃ idamatthīti pajānātīti ayameva attho vutto. Tathā ñāyaganthe ca saddaganthe ca ayameva attho iti imasmim suttante anattalakkhaṇameva Gathitaṃ.*⁶⁰

The words empty of self and things belonging to self mean void of self that the world designates as “doer, feeler, possessor of own power” and of articles of self because there is no such self. The eye etc., all of which are the nature of the world, the eye etc. is called the world because of its perishability. Moreover, because there is no self or that

⁶⁰ Mahānāma Thera, Khuddaka-Nikāya, Ammhakathā, Paṭisambhidāmagga 2, Winyan Publishing, B.E. 2534 page 278-279.

belonging to self in the world, therefore, it is said “the world is void”. Even Supra-mundane dhammas are empty self and that belonging to self, here the Venerable refers only to mundane dhammas to suit the question.

By the word ‘empty,’ the Venerable does not mean that “there is no dhamma,” but refers to the lack of essence in self and things belonging to self. Moreover, when it is said in the world that “the house is empty or the pot is empty,” it does not mean that there is no house or no pot. It means that there are no other things in the house or the pot.

Moreover, Lord Buddha states, “That which is not there is empty of it. But in regard to what remains there he comprehends, ‘That being, this is.’”

13

PART III

TRAINING IN HIGHER WISDOM

ADHIPAÑÑĀ-SIKKHĀ

COMPARING CONDITIONED AND UNCONDITIONED DHAMMA:

THE FIVE AGGREGATES AND NIRVANA

Chapter Outline

- 13.1 Vipassanā Insight on
the Five Aggregates and Nirvana p.372
- 13.2 Factors Facilitating
Supra-mundane Knowledge p.385

13.1 VIPASSANĀ INSIGHT ON 5 AGGREGATES AND NIRVANA

Venerable Sāriputta has explained the *Vipassanā* insight meditation methodology for examining and comparing the two types of dhammas, conditioned and unconditioned, specifically, comparing the Five Aggregates with Nirvana. The meditator examines the Five Aggregates at the preliminary insight level to gain Insight Wisdom until attaining realization of the Triple Characteristics (*Anulomakhanti*). By discerning mind and matter and their causes and the Five Aggregates as Impermanent, Suffering and Non-self. Then the meditator moves on to examining the unconditioned or Nirvana and develops Supra-mundane Wisdom through discerning the cessation of the Five Aggregates, Nirvana, as empty [of defilements, craving, worldly self and all conditioned things], eternal, supremely happy, perpetual and being the opposite of non-self. The meditator then enters the moment of path and fruit realization (*Sammattaniyāma*) and compares the two types of dhamma as:

Conditioned dhamma, such as the Five Aggregates are impermanent, suffering and non-self. They have characteristics related to being impermanent, suffering and non-self, including being the opposite of self.

Unconditioned Dhamma or Nirvana is permanent, supreme happiness and ultimately beneficial (*Paramattam*). It has the characteristics related to permanence, happiness and True Self (Supra-mundane self liberated from all defilements) that oppose non-self. This is stated in the following verses:⁶¹

A monk gains realization of the three marks of existence (*Anulomakhanti*) by how many conditions?
Enters *Sammattaniyāma* [the moment of path and fruit realization] by how many conditions? A monk gains *Anulomakhanti* by forty conditions and enters *Sammattaniyāma* by forty conditions.

⁶¹ The Pāli Tipiṭaka, Siamrat, book 20, Khuddakanikāya Paṭisambhidāmagga, section 735, page 629-634.

How does a monk gain *Anulomakhanti* by forty conditions? How does he enter *Sammattaniyāma* by forty conditions?

The monk examines the Five Aggregates (*Upādinakasaṅkhāra*) as (1) impermanent, (2) suffering, (3) subject to illness, (4) a boil, (5) an arrow, (6) hardship, (7) disease, (8) fickle, (9) broken, (10) bad luck, (11) evil, (12) dangerous, (13) an obstacle, (14) shaking, (15) rotten, (16) fleeting, (17) defenseless, (18) unprotected, (19) without refuge, (20) empty, (21) bare, (22) void, (23) non-self, (24) sin, (25) unstable, (26) without essence, (27) hardship, (28) an executioner, (29) decay, (30) *Āsava* (mental intoxicants), (31) conditioned, (32) a victim of *Māra*, (33) with birth, (34) with aging, (35) with sickness, (36) with death, (37) with grief, (38) with lamentation, (39) with despair, (40) with sorrow.

- [1] When contemplating the Five Aggregates as impermanent, he gains *Anulomakhanti* (Change-of-Lineage Insight). When contemplating the extinguished Five Aggregates [of the Arahant] as permanent like Nirvana, he enters *Sammattaniyāma* (the Supra-mundane Path).
- [2] When contemplating the Five Aggregates as suffering, he gains *Anulomakhanti*. When contemplating the extinguished Five Aggregates as happy like Nirvana, he enters *Sammattaniyāma*.

- [3] When contemplating the Five Aggregates as subject to illness, he gains *Anulomakhanti*. When contemplating the extinguished Five Aggregates as without illness like Nirvana, he enters *Sammattaniyāma*.
- [4] When contemplating the Five Aggregates as a boil, he gains *Anulomakhanti*. When contemplating the extinguished Five Aggregates as without a boil as Nirvana, he enters *Sammattaniyāma*.
- [5] When contemplating the Five Aggregates as being an arrow, he gains *Anulomakhanti*. When contemplating the extinguished Five Aggregates as without arrow like Nirvana, he enters *Sammattaniyāma*.
- [6] When contemplating the Five Aggregates as hardship, he gains *Anulomakhanti*. When contemplating the extinguished Five Aggregates as without hardship like Nirvana, he enters *Sammattaniyāma*.
- [7] When contemplating the Five Aggregates as a disease, he gains *Anulomakhanti*. When contemplating the extinguished Five Aggregates as without a disease like Nirvana, he enters *Sammattaniyāma*.
- [8] When contemplating the Five Aggregates as fickle, he gains *Anulomakhanti*. When contemplating the extinguished Five Aggregates as constant like Nirvana he enters *Sammattaniyāma*.
- [9] When contemplating the Five Aggregates as broken, he gains *Anulomakhanti*. When contemplating the extinguished Five Aggregates as unbroken like Nirvana, he enters *Sammattaniyāma*.

- [10] When contemplating the Five Aggregates as bad luck, he gains *Anulomakhanti*. When contemplating the extinguished Five Aggregates as auspicious like Nirvana, he enters *Sammattaniyāma*.
- [11] When contemplating the Five Aggregates as evil, he gains *Anulomakhanti*. When contemplating the extinguished Five Aggregates as without evil like Nirvana, he enters *Sammattaniyāma*.
- [12] When contemplating the Five Aggregates as dangerous, he gains *Anulomakhanti*. When contemplating the extinguished Five Aggregates as without danger like Nirvana, he enters *Sammattaniyāma*.
- [13] When contemplating the Five Aggregates as an obstacle, he gains *Anulomakhanti*. When contemplating the extinguished Five Aggregates as not be an obstacle like Nirvana, he enters *Sammattaniyāma*.
- [14] When contemplating the Five Aggregates as shaking, he gains *Anulomakhanti*. When contemplating the extinguished Five Aggregates as unshaken like Nirvana, he enters *Sammattaniyāma*.
- [15] When contemplating the Five Aggregates as rotten, he gains *Anulomakhanti*. When contemplating the extinguished Five Aggregates as not rotten like Nirvana, he enters *Sammattaniyāma*.
- [16] When contemplating the Five Aggregates as fleeing, he gains *Anulomakhanti*. When contemplating the extinguished Five Aggregates as eternal like Nirvana, he enters *Sammattaniyāma*.

- [17] When contemplating the Five Aggregates as defenseless, he gains *Anulomakhanti*. When contemplating the extinguished Five Aggregates as defended like Nirvana, as that which is resistant, he enters *Sammattaniyāma*.
- [18] When contemplating the Five Aggregates as unprotected, he gains *Anulomakhanti*. When contemplating the extinguished Five Aggregates as protected like Nirvana, he enters *Sammattaniyāma*.
- [19] When contemplating the Five Aggregates as without refuge, he gains *Anulomakhanti*. When contemplating the extinguished Five Aggregates as a refuge like Nirvana, he enters *Sammattaniyāma*.
- [20] When contemplating the Five Aggregates as empty, he gains *Anulomakhanti*. When examining the extinguished Five Aggregates as not empty like Nirvana, he enters *Sammattaniyāma*.
- [21] When contemplating the Five Aggregates as bare, he gains *Anulomakhanti*. When examining the extinguished Five Aggregates as not bare like Nirvana, he enters *Sammattaniyāma*.
- [22] When contemplating the Five Aggregates as void, he gains *Anulomakhanti*. When examining the extinguished Five Aggregates as ultimate reality like Nirvana, he enters *Sammattaniyāma*.
- [23] When contemplating the Five Aggregates as non-self, he gains *Anulomakhanti*. When examining the extinguished Five Aggregates as the highest benefit like Nirvana, he enters *Sammattaniyāma*.

- [24] When contemplating the Five Aggregates as sin, he gains *Anulomakhanti*. When contemplating the extinguished Five Aggregates as without sin like Nirvana, he enters *Sammattaniyāma*.
- [25] When contemplating the Five Aggregates as unstable, he gains *Anulomakhanti*. When contemplating the extinguished Five Aggregates as stable like Nirvana, he enters *Sammattaniyāma*.
- [26] When contemplating the Five Aggregates as without essence, he gains *Anulomakhanti*. When contemplating the extinguished Five Aggregates as essence like Nirvana, he enters *Sammattaniyāma*.
- [27] When contemplating the Five Aggregates as the root of hardship, he gains *Anulomakhanti*. When contemplating the extinguished Five Aggregates as without the root of hardship like Nirvana, he enters *Sammattaniyāma*.
- [28] When contemplating the Five Aggregates as an executioner, he gains *Anulomakhanti*. When contemplating the extinguished Five Aggregates as not like an executioner like Nirvana, he enters *Sammattaniyāma*.
- [29] When contemplating the Five Aggregates as decay, he gains *Anulomakhanti*. When contemplating the extinguished Five Aggregates as without decay like Nirvana, he enters *Sammattaniyāma*.

- [30] When contemplating the Five Aggregates as Āsava (mental intoxicants), he gains *Anulomakhanti*. When contemplating the extinguished Five Aggregates as without Āsava like Nirvana, he enters *Sammattaniyāma*.
- [31] When contemplating the Five Aggregates as conditioned, he gains *Anulomakhanti*. When contemplating the extinguished Five Aggregates as unconditioned like Nirvana, he enters *Sammattaniyāma*.
- [32] When contemplating the Five Aggregates as being a victim of Māra, he gains *Anulomakhanti*. When contemplating the extinguished Five Aggregates as not a victim of Māra like Nirvana, he enters *Sammattaniyāma*.
- [33] When contemplating the Five Aggregates as with birth, he gains *Anulomakhanti*. When contemplating the extinguished Five Aggregates as without birth like Nirvana, he enters *Sammattaniyāma*.
- [34] When contemplating the Five Aggregates as with aging, he gains *Anulomakhanti*. When contemplating the extinguished Five Aggregates as without aging like Nirvana, he enters *Sammattaniyāma*.
- [35] When contemplating the Five Aggregates as with sickness, he gains *Anulomakhanti*. When contemplating the extinguished Five Aggregates as without sickness like Nirvana, he enters *Sammattaniyāma*.

- [36] When contemplating the Five Aggregates as with death, he gains *Anulomakhanti*. When contemplating the extinguished Five Aggregates as without death like Nirvana, he enters *Sammattaniyāma*.
- [37] When contemplating the Five Aggregates as with grief, he gains *Anulomakhanti*. When contemplating the extinguished Five Aggregates as without grief like Nirvana, he enters *Sammattaniyāma*.
- [38] When contemplating the Five Aggregates as with lamentation, he gains *Anulomakhanti*. When contemplating the extinguished Five Aggregates as without lamentation like Nirvana, he enters *Sammattaniyāma*.
- [39] When contemplating the Five Aggregates as with despair, he gains *Anulomakhanti*. When contemplating the extinguished Five Aggregates as without despair like Nirvana, he enters *Sammattaniyāma*.
- [40] When contemplating the Five Aggregates as with sorrow, he gains *Anulomakhanti*. When contemplating the extinguished Five Aggregates as without sorrow like Nirvana, he enters *Sammattaniyāma*.

TABLE 4

Conditioned vs Unconditioned Dhamma
[Five Aggregates vs Nirvana]

Conditioned Dhamma	Unconditioned Dhamma
1. <i>Aniccaṃ</i> (that which is impermanent).	1. <i>Niccaṃ Nibbānaṃ</i> (Nirvana is permanent).
2. <i>Aniccalakkhaṇaṃ</i> (the characteristic of that which is impermanent).	2. <i>Niccalakkhaṇaṃ</i> (the characteristic showing that Nirvana has the state of permanence).
Being that which is broken,	Nirvana is not broken as norm.
Being shaking,	Nirvana is unshaken.
Being that which is rotten,	Nirvana does not have the nature which is rotten.
Being fleeting,	Nirvana is that which is lasting,
Having change as norm,	Nirvana does not have change as norm.
Being without an essence,	Nirvana has an essence.
Being a decay,	Nirvana does not have the nature of being a decay.
Being conditioned,	Nirvana does not have conditions.
Having death as norm.	Nirvana does not have death.
3. <i>Dukkhaṃ</i> (suffering).	3. <i>Sukhaṃ Nibbānaṃ</i> (Nirvana is happy).
4. <i>Dukkhalakkhaṇaṃ</i> (the characteristic showing suffering):	4. <i>Sukhalakkhaṇaṃ</i> (the characteristic showing happiness).
Becoming ill,	Nirvana does not have illness.
Being like a boil,	Nirvana does not have a boil.

Conditioned Dhamma	Unconditioned Dhamma
Being like an arrow,	Nirvana does not have arrow.
Being hardship,	Nirvana does not have hardship.
Being a disease,	Nirvana does not have a disease.
Being fickle,	Nirvana is not fickle due to a condition.
Being bad luck,	Nirvana is auspicious.
Being evil,	Nirvana does not have evil.
Being dangerous,	Nirvana does not have danger.
Being an obstacle,	Nirvana is not an obstacle.
Being defenseless,	Nirvana is defended.
Being without a protection,	Nirvana is a protection.
Being sin,	Nirvana is free from sin.
The root of hardship,	Nirvana does not have root of hardship.
Being like an executioner,	Nirvana is not like an executioner.
Having <i>Āsava</i> (mental intoxicants),	Nirvana does not have <i>Āsava</i> .
Being a victim of <i>Māra</i> ,	Nirvana is not a victim of <i>Māra</i> .
Having birth as norm,	Nirvana does not have birth.
Having aging as norm,	Nirvana does not have aging.
Having sickness as norm,	Nirvana does not have sickness.
Having death as norm,	Nirvana does not have death.
Having grief as norm,	Nirvana does not have grief.
Having lamentation as norm,	Nirvana does not have lamentation.
Having despair as norm.	Nirvana does not have despair.

Conditioned Dhamma

5. Non-self (*Anattā*)

Mind and Matter in Time and Space

6. Marks of Non-self (*Anattalakkhaṇaṃ*)

The Five Aggregates are...

1. **Life:** Conditioned, Changing, Transforming, Restless, moving.
2. **Empty:** Bare, Void, Hollow illusion. All comes to an end.
3. **Defiled:** Blemished, Stained, brittle, broken, an obstacle, hardship, bad luck, frightening, dangerous.
4. **Subject to Sickness:** Pain, Suffering, A boil, Oozing, Aging, an Arrow.
5. **Mortal:** Immanent death, Fatal, Lethal, An executioner, a victim of *Māra*.
6. **Passions:** Sensual desire, Lust, Conditional Love, Craving, Attachment, Jealousy, Greed, and Hatred.

Unconditioned Dhamma

5. True Essence (*Attā*)

Dhamma beyond Time and Space

6. Marks of True Essence (*Paramattaṃ Anattalakkhaṇaṃ*)

Nirvana is ...

1. **A Refuge:** Safe, secure, sheltered, reliable, relaxed, serene, tranquil.
2. **Ultimate Reality:** Real Essence, True Self. Everlasting.
3. **Pure:** Moral, Virtuous, Spotless, Ultimately void [of greed, hatred & delusion].
4. **Powerful:** Wholesome, Vigorous, Firm, Strong, Triumphant.
5. **Immortal:** Unconditioned, Eternal, Undying, Everlasting,
6. **Divine Abodes:** Universal love, Compassion, Sympathetic Joy, Equanimity.

Conditioned Dhamma	Unconditioned Dhamma
<p>7. Deluded: Enchanted. The imagined self [doer & experiencer possessor of power] does not exist.</p>	<p>7. Wise: Super-normal Wisdom (<i>Vijjā</i>), Liberated from Defilements and Mental Intoxicants (<i>Āsavas</i>).</p>
<p>8. Sorrow: Grief, Lamentation, Despair, Sorrowful due to defilements as norm.</p>	<p>8. Ultimate Happiness: It has no defilements or <i>Āsavas</i>.</p>
<p>9. Conditioned: Oppressed. Deluged by lust, becoming, views, and ignorance.</p>	<p>9. Free: Liberated, Free from death and rebirth, Self-sufficient, Ultimate Knowledge.</p>
<p>10. Non-Self: Not Owned, Powerless, Impermanent, Suffering.</p>	<p>10. True Essence: Owned, Private, Secluded, Eternal, Ultimate Happiness.</p>

Atthi bhikkhave tadāyatanam. Yattha neva paṭhavī na āpo na tejo na vāyo na ākāśaṇaṇ cāyatanam na viññāṇaṇcāyatanam na āk i ṇ caññāyatanam na neva saññānāsaññāyatanam nāyaṇ loko na paraloko na ubho candimasuriyā. Tamahaṇ bhikkhave neva āgatiṇ vadāmi na gatiṇ na iḥitiṇ na cutiṇ. Na upapattiṇ appa-tiṭṭhaṇ appavattaṇ anārammaṇameva. Taṇ esevento dukkhassāti.

(Kh. 25/158/206-207)

There exists, monks, Nirvana as home (*Āyatana*), a dwelling place where there is neither earth, nor water, nor fire, nor wind, nor sphere of infinity of space, nor sphere of infinity of consciousness, nor sphere of nothingness, nor sphere of neither perception nor non-perception, nor this world, nor the next world, nor sun nor moon. I, the Tathāgata, do not speak of that *Āyatana* as coming or going, or as remaining, falling, or arising. That *Āyatana* is without foundation, without occurrence, without sense-object. It is the end of suffering.

13.2 FACTORS FACILITATING SUPRA-MUNDANE KNOWLEDGE

Lord Buddha became enlightened under the Bodhi tree on the morning of the day of the full-moon of the sixth month (*Vesak*) 2,597 years ago [2009/2552]. Lord Buddha realized the Threefold Knowledge, the Eightfold Knowledge and the Fifteenfold Course of Practice. The Noble Ones of Lord Buddha have also followed Lord Buddha's teachings and have attained path, fruit and Nirvana. Although they achieved different levels of attainment, they all shared attainment of the knowledge of the destruction of mental intoxicants (*Āsavakkhayañāṇa*). This is the third Knowledge of the Threefold Knowledge.

The dhammas that give rise to and aid development of knowledge to extinguish ignorance, the root cause of suffering, are calm and insight meditation and the Fifteenfold Course of Practice. They can be summarized as:

13.2.1 Concentration and Insight Meditation Having Morality as Foundation⁶²

*Devame bhikkhave dhammā vijjābhāgiyā.
Katame deva. Samatho ca vipassanā ca.
Samatho bhikkhave bhāvito
kimatthamanubhoti. Cittaṃ bhāviyati. Cittaṃ
bhāvitaṃ kimatthamanubhoti. Yo rāgo so
pahīyati. vipassanā bhikkhave bhāvitā
kimatthamanubhoti. Paññā bhāviyati. Paññā
bhāvitā kimatthamanubhoti. Yā avijjā sā
pahiyati.*

*Rāgupakkiliṭṭhaṃ vā bhikkhave cittaṃ na
vimuccati. Avijjūpakkiliṭṭhā vā paññā na
bhāviyati. Iti kho bhikkhave rāgavirāgā
Cetovimutti avijjāvirāgā paññāvimutti.*

⁶² The Pāli Tipiṭaka, Siamrat, book 20, Aṅguttaranikāya Dukanipāta, section 275-276, page 77-78.

Two types of dhammas, Monks, attain supreme knowledge. What two? *Samatha* (concentration) and *Vipassanā* (insight).

Monks, if *Samatha* is developed, what benefit does it bring? The mind becomes developed. And what is the benefit of a developed mind? **All lust is abandoned.**

If *Vipassanā* is developed, what benefit does it bring? Wisdom becomes developed. And what is the benefit of developed wisdom? **All ignorance is abandoned.** Monks, a mind defiled by lust is not freed and wisdom defiled by ignorance cannot develop. Thus, monks, through the fading away of lust there is **liberation of mind** (*Cetovimutti*) and through the fading away of ignorance there is **liberation of wisdom** (*Paññāvimutti*).

13.2.2 The Fifteenfold Course of Practice (Caraṇa 15)⁶³

1. Morality,
2. Control of the Senses,
3. Moderation in Eating,
4. Wakefulness,
5. Faith,
6. Moral Shame,
7. Moral Dread of Doing Evil,
8. Being Well Learned,
9. Energy,

⁶³ The Pāli Tipiṭaka, Siamrat, book 13, Majjhimanikāya Majjhimapaññasaka, section 26, page 25-26.

10. Firm Mindfulness,
11. Wisdom,
12. The First Absorption,
13. The Second Absorption,
14. The Third Absorption,
15. The Fourth Absorption.

13.2.3 Transcendent Knowledge (Vijjā): Elimination of the Root of Suffering (Avijjā)

1. Threefold Transcendent Knowledge⁶⁴

1. Remembrance of past lives,
2. Knowledge of the decease and rebirth of all beings,
3. Knowledge of how to destroy mental intoxicants.

2. The Eightfold Transcendent Knowledge⁶⁵

1. Insight-knowledge,
2. Mind-made Magical Power,⁶⁶
3. Supernormal Powers,
4. Divine Ear,
5. Penetration of the Minds of Others,
6. Remembrance of Former Existences,
7. Divine Eye,
8. Knowledge of How to Destroy Mental Intoxicants.

⁶⁴ The Pāli Tipiṭaka, Siamrat, book 13, Majjhimanikāya Majjhimapaññasaka, section 755-757, page 686-688.

⁶⁵ The Pāli Tipiṭaka, Siamrat, book 9, Dīghanikāya Sīlakhandhavagga, section 131-138, page 101-112.

⁶⁶ Mind-made magical power such as invisibility can only be seen by the divine eye consciousness, but supernormal powers such as multiplying oneself into many bodies or calling the rain, can be seen by the human eye consciousness.

13.2.4 Ignorance⁶⁷ (Āvijjā): The Root of Suffering

1. Ignorance of Suffering,
2. Ignorance of the Cause of Suffering,
3. Ignorance of the Cessation of Suffering,
4. Ignorance of the Path Leading to the Cessation of Suffering,
5. Ignorance of the Past,
6. Ignorance of the Future,
7. Ignorance of Both the Past and the Future,
8. Ignorance of Dependent Origination.

13.2.5 Factors Contributing to Enlightenment (Bodhipakkhiyadhamma)⁶⁸

1. Four Foundations of Mindfulness⁶⁹

Mindfulness of...

1. Body in body,
2. Feelings in feelings,
3. Mind in mind,
4. Dhamma in Dhamma.

2. Fourfold Effort (Padhāna)⁷⁰

1. Effort to prevent unwholesome dhammas from arising
(*Samvarapadhāna*),
2. Effort to abandon unwholesome dhammas that have
occurred (*Pahānapadhāna*),

⁶⁷ The Pāli Tipiṭaka, Siamrat, book 34, Abhidhammapiṭaka Dhammasaṅgaīpakaraṇa, section 691, page 273-274.

⁶⁸ Mahānāma Thera, Khuddakanikāya Atthakathā Paṭisambhidāmagga 2, Winyan Publishing, B.E. 2534, page 196.

⁶⁹ The Pāli Tipiṭaka, Siamrat, book 10, Dīghanikāya Mahāvagga, sections 273-300, page 268-290.

⁷⁰ The Pāli Tipiṭaka, Siamrat, book 21, Aṅkuttaranikāya Catukkanipāta, section 69, page 96-97.

3. Effort to develop wholesome dhammas that have not occurred (*Bhāvanāpadhāna*),
4. Effort to maintain wholesome dhammas that have occurred (*Anurakkhanāpadhāna*).

3. Four Bases for Success (Iddhipāda)⁷¹

1. Will, Aspiration (*Chanda*),
2. Energy, Effort, Exertion (*Viriya*),
3. Thoughtfulness, Active Thought (*Citta*),
4. Investigation, Examination, Reasoning (*Vimamsā*).

4. Five Controlling Faculties (Indriya)⁷²

[Same as the Five Powers].

5. Five Powers (Bala)⁷³

1. Faith (*Saddhā*),
2. Effort (*Viriya*),
3. Mindfulness (*Sati*),
4. Concentration (*Samādhi*),
5. Wisdom (*Paññā*).

6. Seven Enlightenment Factors (Bojjhaṅga)⁷⁴

1. Mindfulness (*Sati*),
2. Truth Investigation (*Dhammavicaya*),
3. Effort or Energy (*Viriya*),

⁷¹ The Pāli Tipiṭaka, Siamrat, book 11, Dīghanikāya Pāṭikavagga, section 231, page 233.

⁷² The Pāli Tipiṭaka, Siamrat, book 11, Dīghanikāya Pāṭikavagga, section 300, page 252.

⁷³ The Pāli Tipiṭaka, Siamrat, book 22, Aṅkuttaranikāya Pañcakanipāta, section 13, page 11.

⁷⁴ The Pāli Tipiṭaka, Siamrat, book 11, Dīghanikāya Pāṭikavagga, section 327, page 264.

4. Rapture or Joy (*Pīti*),
5. Tranquility or Calmness (*Passaddhi*),
6. Concentration (*Samādhi*),
7. Equanimity (*Upekkhā*).

7. Eightfold Noble Path (Ariyamagga)⁷⁵

1. Right View,
2. Right Thought,
3. Right Speech ,
4. Right Action,
5. Right Livelihood,
6. Right Effort,
7. Right Mindfulness,
8. Right Concentration.

⁷⁵ The Pāli Tipiṭaka, Siamrat, book 10, Dīghanikāya Mahāvagga, sections 299, page 348-350.

14

PART III

TRAINING IN HIGHER WISDOM

ADHIPAÑÑA-SIKKHĀ

CONCLUSION:

BENEFITS OF DEVELOPING WISDOM

Chapter Outline

- 14.1 The Destruction of Defilements *p.392*
- 14.2 The Taste of the Noble Fruits *p.393*
- 14.3 Ability to Enter the Attainment
of Cessation *p.393*
- 14.4 Attaining Noble Qualities
and Being Worthy of Gifts *p.394*

There are hundreds of benefits gained from developing wisdom through meditation. A brief summary of these benefits is:

- The Destruction of Defilements (*Nānākilesaviddhamisanam*),
- The Taste of the Noble Fruits (*Ariyaphalarasānubhavanam*),
- The Attainment of Cessation (*Nirodhasamāpattisamāpajjana-samatthatā*),
- Attaining Noble Qualities and Being worthy of gifts (*Āhuneyyabhāvādisiddhi*).

14.1 THE DESTRUCTION OF DEFILEMENTS

Destruction of defilements is gained from discerning mind and matter as they really are. Knowledge of mentality and materiality begin with the benefits of developing worldly wisdom, but destruction of deep defilements and Fetters such as False Self Concept (*Sakkāyadiṭṭhi*) as well as attainment of the Path are the benefits of developing Supra-mundane Wisdom.

Here are some similes showing how Insight Wisdom (*Vipassanā-paññā*) is able to destroy defilements:

1. Like a lightning bolt that strikes a rock breaking it into fragments,
2. Like a fire that consumes the forest,
3. Like a ray of sunlight that destroys darkness.

The benefits of insight wisdom can be achieved and enjoyed only by the one who has developed them.

14.2 THE TASTE OF THE NOBLE FRUITS

The taste of the Noble Fruits is also a benefit of developing insight wisdom. This is gained at two stages: When Noble Path consciousness arises and when Noble Fruit consciousness or cessation occurs. The Noble Fruit is the highest benefit of the Path. It has the eternal dhamma of Nirvana as its object. It is a benefit of the highest and purest happiness, like tasting honey mixed with elixir.

14.3 THE ABILITY TO ENTER ATTAINMENT OF CESSATION

<i>Iti santaṃ samāpattiṃ</i>	<i>Imaṃ ariyasevitāṃ</i>
<i>Diṭṭheva dhamme nibbāna-</i>	<i>Miti saṅkhaṃ upagataṃ</i>
<i>Bhāvetvā ariyapaññaṃ</i>	<i>Samāpajjanti paṇḍitā</i>
<i>Yasmā tasmā imissāpi</i>	<i>Samāpattisamatthataṃ</i>
<i>Ariyamaggesu paññāya</i>	<i>Ānisaṃsoti vuccati.</i>

Due to the wise causing Noble Wisdom [Noble Path and Fruit] to arise [through concentration and insight meditation], one enters the most refined attainment (*Samāpatti*) that the Noble Ones taste. This is considered reaching Nirvana in this world. Thus, the Venerable states that one who enters ultimate Cessation (*Nirodhasamāpatti*), does so as the Fruit of Wisdom [wisdom development] in the Noble Paths.

14.4 ATTAINING NOBLE QUALITIES AND BEING WORTHY OF GIFTS

The benefits of developing wisdom include not only the ability to attain cessation but also developing the qualities of the Noble Ones including being worthy of gifts. Those who have developed wisdom are worthy of gifts (*Āhuneyya*), hospitality (*Pāhuneyya*), offerings (*Dakkhiṇeyya*), reverential salutation (*Añjalikaraṇīya*) and are also an incomparable field of merit and virtue for the world. There are four types of Noble Ones who have developed Supra-mundane Wisdom.

14.4.1 Stream-Enterer (Sotāpanna)

A Stream-Enterer (*Sotāpanna*) is one who has developed First Path Wisdom and abandoned the first three fetters or bondages (*Saṇyojana*).⁷⁶ He has entered the stream to Nirvana and is not reborn into the lower realms, he is certain to become enlightened in the future. As Lord Buddha states:

Here, monks, a monk in this dispensation is one fully accomplished in virtue but only moderately accomplished in concentration and wisdom. He infringes some of the lesser and minor training rules and then rehabilitates himself. Why is that?

Because, monks, it is not said to be impossible for him to attain Supra-mundane Dhamma.

Regarding training rules that are fundamental to the holy life and in conformity with the holy life, his virtue is stable and steady. He trains himself in the training rules that he has undertaken. With the utter destruction of three Fetters he becomes a Stream-

⁷⁶ The three lower fetters are personality-view (*sakkāyadiṭṭhi*) (the view that clings to mind and matter as self), doubt (*vicikicchā*) (in the qualities of the Triple Gems or the path leading to the cessation of suffering), and clinging to precepts and vows (*sīlabbataparāmāsa*).

enterer, no longer subject to rebirth in a lower world, fixed in destiny, with enlightenment as his destination.

14.4.2 Once-Returner (*Sakadāgāmi*)

The Once-Returner (*Sakadāgāmi*) is one who has developed Second Path Wisdom (*Dutiya-maggapaññā*), abandoned the three lower Fetters and permanently weakened greed, hatred and delusion. The Once-Returner will be reborn in this world only once before attaining Nirvana. As Lord Buddha states:

Here, monks, a monk in this dispensation is one fully accomplished in virtue but only moderately accomplished in concentration and wisdom. He infringes some of the lesser and minor training rules and then rehabilitates himself. Why is that?

Because, monks, it is not said to be impossible for him to attain Supra-mundane dhamma.

Regarding training rules that are fundamental to the holy life and in conformity with the holy life, his virtue is stable and steady. He trains himself in the training rules that he has undertaken. With the utter destruction of the first three Fetters and the attenuation of greed, hatred and delusion he becomes a once-returner. He comes back to this world only once more and then makes an end to suffering.

14.4.3 Non-Returner (*Anāgāmi*)

The Non-Returner (*Anāgāmi*) is one who has developed Third Path Wisdom (*Tatiyamaggapaññā*) and abandoned two more Fetters: sensual lust and repulsion. The Non-Returner will not be reborn in this world. He

will be reborn in the Pure Abodes in the Brahman world until attaining Nirvana. As Lord Buddha states:

Here, monks, a monk in this dispensation is one fully accomplished in virtue, but only moderately accomplished in concentration and wisdom. He infringes some of the lesser and minor training rules and then rehabilitates himself. Why is that?

Because, monks, it is not said to be impossible for him to attain the Supra-mundane Dhamma.

But regarding training rules that are fundamental to the holy life and in conformity with the holy life, his virtue is stable and steady. He trains himself in the training rules he has undertaken. With the utter destruction of the five lower Fetters⁷⁷ he becomes a Non-returner due to be reborn spontaneously and there attain final Nirvana, without ever returning to this world.

14.4.4 A Worthy One (Arahant)

A Worthy One is one who has developed Fourth Path Wisdom and abandoned the last five higher fetters of attachment to Pure Form Realms, attachment to Formless Realms, Conceit, Restlessness and Ignorance.⁷⁸ The Arahant is far from defilements, has broken Karma and the cycle of rebirths. He is said to disentangle all bondages during attainment of the Noble Path and to completely disentangle them upon attainment of the Noble Fruit. He or she is worthy of veneration and respect and is classed as the highest Noble Person in Buddhism. As Lord Buddha states:

⁷⁷ The five lower fetters are personality-view, doubt, clinging to precept and vows, sensual lust, and repulsion.

⁷⁸ The five higher fetters are attachment to realms of form (*Rūparāga*), attachment to formless realms (*Arūparāga*), conceit (*Māna*), restlessness (*uddhacca*) and ignorance (*Avijjā*).

Here, monks, a monk in this dispensation is one fully accomplished in virtue but only moderately accomplished in concentration and wisdom. He infringes some of the lesser and minor training rules and then rehabilitates himself. Why is that?

Because, monks, it is not said to be impossible for him to attain Supra-mundane Dhamma.

As to those training rules that are fundamental to the holy life and in conformity with the holy life, his virtue is stable and steady. He trains himself in the training rules that he has undertaken. With the utter destruction of mental intoxicants (*Āsava*), in this very life, he enters and dwells in the spotlessly pure liberation of mind, liberated by wisdom, having realized it for himself by direct knowledge.

As has been mentioned, the development of Noble Wisdom has many benefits, therefore, the wise person should strive to develop this Noble Wisdom. As Lord Buddha stated:

*Sīle patiṭṭhāya naro sapañño
Cittaṃ paññañca bhāvayaṃ
Ātāpi nipako bhikkhu
So imaṃ vijaṭaye jaṭaṃ.*⁷⁹

A competent monk with the diligence and wisdom to cultivate himself who is firmly established in moral training (*Sīla-sikkhā*) and pursues mental training (*Citta-sikkhā*) and Wisdom (*Paññā*) to attainment should be able to slash through this thick underbrush [of passion].

⁷⁹ The Pāli Tipiṭaka, Siamrat, book 15, Saṃyuttanikāya Sagāthāvagga, section 61, page 20.

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Luang Phor Wat Paknam

Phra Mongkol-Thepmuni (Sodh Candasaro)



The Meditation Master who practiced the Four Foundations of Mindfulness Meditation of Lord Buddha to Dhammakaya and Nirvana



APPENDIX

THE THREE ASPECTS OF NIRVANA

Dr. Phra Rajyanvisith (Hon. D.)

- President of National Coordination Center of Provincial Meditation Institutes of Thailand,
- Director of the Meditation Center of Rajburi province
- Abbot of Wat Luang Phor Sodh Dhammakayaram.

1st aspect

THE MENTAL STATE OF NIRVANA

Chapter Outline

- 1.1 Characteristics of Nirvana *p.404*
- 1.2 Development of Insight Wisdom *p.405*
- 1.3 Nirvana vs the Five Aggregates *p.417*
- 1.4 Self as Refuge *p.426*
- 1.5 Nirvana as Void *p.428*
- 1.6 Summary *p.430*

1.1 CHARACTERISTICS OF NIRVANA

Three main aspects of Nirvana [*Nibbāna* in Pāli] can be discerned when it is examined with the evidence in the Tipiṭaka [first order], the Commentaries [second order], and Sub-commentaries [third order], which are all correct, valid and relevant data sources. These three aspects are: (1) the mental state of Nirvana, (2) the Nirvana Element (*Nibbānadhātu*) that supports the mental state, and (3) Nirvana as the home¹ or *Āyatana*, where the Nirvana Element (*Anupādisesanibbānadhātu*)² dwells.

A Noble One (Arahant) realizes these three aspects of Nirvana when one attains the path, fruit and Nirvana, abandoning the five lower and the five higher fetters, to attain the Nirvana element with the body remaining (*Saupādisesanibbānadhātu*). Then, one enters the Fruit Attainment and gains the “Knowledge of Reviewing,” which examines the Path, Fruit and Nirvana that have been attained. This realization of one’s own liberation is gained after the mind is liberated, “*Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti.*” Previous Noble Disciples [the Stream-enterer, Once returner and Non-Returner] can also realize these three aspects during “Knowledge of Reviewing” in accordance with their level of attainment.

The Characteristics of Nirvana are permanent (*Niccaṃ Nibbānaṃ*), happy (*Sukhaṃ Nibbānaṃ*), not subject to becoming sick (*Anābādho Nibbānaṃ*), perpetual (*Dhuvam Nibbānaṃ*) and of great benefit (*Paramaṭṭhaṃ nibbānaṃ*). It is without birth (*Ajātaṃ Nibbānaṃ*), without aging (*Ajaraṃ Nibbānaṃ*), without sickness (*Abyādhidhammaṃ Nibbānaṃ*), eternal (*Amataṃ Nibbānaṃ*). [It is non-compound (*Asaṅkhatadhamma*).] These characteristics are opposite to the characteristics of the Five Aggregates, which are Compound Phenomena with life or consciousness (*Upādinnakasaṅkhāra*), impermanent (*Aniccaṃ*), suffering (*Dukkhaṃ*), subject to sickness (*Ābadho*), not permanent (*Addhuvato*), non-self (*Anattato*) without essence (*Asāraṇakato*) and with birth (*Jātidhammo*), aging (*Jarādhammo*), illness (*Byādhidhammo*) and death (*Maraṇadhammo*).

¹ Abhidhānappadīpikā, 3rd edition (Bangkok: Mahamakutrajaavidyalaya Press, B.E. 2530), page 226.

² *Anupādisesanibbānadhātu* is Nirvana without any substratum of life remaining.

1.2 DEVELOPMENT OF INSIGHT WISDOM

Venerable Sāriputta explains the method for developing insight wisdom (*Vipassanāpaññā*) to compare these two types of dhamma: Nirvana or unconditioned dhamma (*Asaṅkhataadhamma*) and the Five Aggregates or conditioned dhamma (*Saṅkhataadhamma*). This insight occurs before the meditator enters *Sammattaniyāma* (Certainty of attaining the Supra-mundane path to become enlightened).³

The monk examines the Five Aggregates (*Upādinna-
nakasaṅkhāra*) as (1) impermanent, (2) suffering, (3) subject to illness, (4) a boil, (5) an arrow, (6) hardship, (7) disease, (8) fickle, (9) broken, (10) bad luck, (11) evil, (12) dangerous, (13) an obstacle, (14) shaking, (15) rotten, (16) fleeting, (17) defenseless, (18) unprotected, (19) without refuge, (20) empty, (21) bare, (22) void, (23) non-self, (24) sin, (25) unstable, (26) without essence, (27) hardship, (28) an executioner, (29) decay, (30) *Āsava* (mental intoxicants), (31) conditioned, (32) a victim of *Māra*, (33) with birth, (34) with aging, (35) with sickness, (36) with death, (37) with grief, (38) with lamentation, (39) with despair, (40) with sorrow.

Thus, the meditator gains *Anulomakhanti*, (the Change-of-Lineage Insight Knowledge (*Gotrabhūñāṇa*))⁴ that all conditioned phenomena are impermanent, suffering and non-self. This leads to the Supra-mundane Path to Nirvana.

When examining the extinguishing of the Five Aggregates to be Nirvana, as having the opposite characteristics to the characteristics of all con-

³ Saddhammapakāsinī, Khuddakanikāya Aṭṭhakathā Paṭisambhidāmagga, Book 2, Page 367.

⁴ Saddhammapakāsinī, Khuddakanikāya Aṭṭhakathā Paṭisambhidāmagga, book 2, page 366-367.

ditioned dhammas [the Forty above], he or she enters *Sammattaniyāma*, that is, the certainty of attaining path, fruit and Nirvana, gaining the fruit attainment and the knowledge of reviewing as stated above. Regarding this, the Venerable Sāriputta states:⁵

So vata bhikkhave bhikkhu nibbānaṃ dukkhato samanupassanto anulomikāya khantiyā samanāgato bhavissatīti netam ṭhānaṃ vijjati, Anulomikāya khantiyā asamannāgato sammattaniyāmaṃ oggamissatīti netam ṭhānaṃ vijjati, sammattaniyāmaṃ anoggammāno sotāpattiphalaṃ vā sakadāgāmiphalaṃ vā anāgāmiphalaṃ vā arahattaphalaṃ vā sacchikarissatīti netam ṭhānaṃ vijjati.

So vata bhikkhave bhikkhu nibbānaṃ sukhato samanupassanto anulomikāya khantiyā samanāgato bhavissatīti ṭhānametaṃ vijjati, anulomikāya khantiyā samannāgato sammattaniyāmaṃ oggamissatīti ṭhānametaṃ vijjati; sammattaniyāmaṃ anoggammāno sotāpattiphalaṃ vā sakadāgāmiphalaṃ vā anāgāmiphalaṃ vā arahattaphalaṃ vā sacchikarissatīti ṭhānametaṃ vijjati.

Monks, it is not possible for a monk who views Nirvana as suffering to be considered one endowed with *Anulomakhanti*. It is not a possible for one who is not endowed with *Anulomakhanti* to enter *Sammattaniyāma*. One who cannot enter *Sammattaniyāma*, cannot realize the fruits of the Stream-enterer, Once-returner, Non-returner or Arahantship.

⁵ The Pāli Tipiṭaka, Siamrat, book 31, Khuddakanikāya Paṭisambhidāmagga, sections 734-735, page 629-634.

Monks, a monk who views Nirvana as happiness can be considered as one who is endowed with *Anulomakhanti*. One who is endowed with *Anulomakhanti* can enter *Sammattaniyāma*. Entering *Sammattaniyāma*, one can realize the fruits of the Stream-enterer, Once-returner, Non-returner or Arahantship, this is a possible situation.

Katihākārehi anulomikaṃ khantiṃ paṭilabhati?
Katihākārehi sammattaniyāmaṃ okkamati?
Cattārīsāya ākārehi anulomikaṃ khantiṃ
paṭilabhati, sattārīsāya ākārehi sammattani-
yāma okkamati.

Katamehi cattārīsāya ākārehi anulomikaṃ
khantiṃ paṭilabhati, katamehi cattārīsāya
ākārehi sammattaniyāmaṃ okkamati?

Pañcakkhandhe aniccato dukkhato rogato
gaṇḍato sallato aghato ābādhato parato
palokato ūtito upaddavato bhayato upasaggato
calato pabhaṅgato addhuvato attāṇato aleṇato
asaraṇato rittato tucchato suññato anattato
ādīnavato vipariṇāmadhammato asārakato
aghamūlato vadhakato vibhavato sāsavato saṅ-
khatato mārāmisato jātiddhammato jarāddham-
mato byādhidhammato maraṇadhammato
sokadhammato paridevadhammato upāyāsa-
dhammato saṅkilesikadhammato.

Pañcakkhandhe aniccato passanto anulomikaṃ
khantiṃ paṭilabhati. Pañcannaṃ khandhānaṃ
nirodho niccaṃ nibbānanti passanto sammat-
taniyāmaṃ okkamati.

Pañcakkhandhe dukkhato passanto anulomikaṃ khantiṃ paṭilabhati. Pañcannaṃ khandhānaṃ nirodho sukhaṃ nibbānanti passanto sammattaniyāmaṃ okkamati.

Pañcakkhandhe rogato passanto anulomikaṃ khantiṃ paṭilabhati. Pañcannaṃ khandhānaṃ nirodho ārogayaṃ nibbānanti passanto sammattaniyāmaṃ okkamati.

Pañcakkhandhe gaṇḍato passanto anulomikaṃ khantiṃ paṭilabhati. Pañcannaṃ khandhānaṃ nirodho nigaṇḍo nibbānanti passanto sammattaniyāmaṃ okkamati.

Pañcakkhandhe sallato passanto anulomikaṃ khantiṃ paṭilabhati. Pañcannaṃ khandhānaṃ nirodho nisallaṃ nibbānanti passanto sammattaniyāmaṃ okkamati.

Pañcakkhandhe aghato passanto anulomikaṃ khantiṃ paṭilabhati. Pañcannaṃ khandhānaṃ nirodho anagho nibbānanti passanto sammattaniyāmaṃ okkamati.

Pañcakkhandhe ābādhato passanto anulomikaṃ khantiṃ paṭilabhati. Pañcannaṃ khandhānaṃ nirodho anābāhdho nibbānanti passanto sammattaniyāmaṃ okkamati. ... [altogether forty characteristics].

A monk gains realization of the three marks of existence (*Anulomakhanti*) by how many conditions? Enters *Sammattaniyāma* [the moment of path and fruit realization] by how many conditions? A monk gains *Anulomakhanti* by forty conditions and enters *Sammattaniyāma* by forty conditions.

How does a monk gain *Anulomakhanti* by forty conditions? How does he enter *Sammattaniyāma* by forty conditions?

The monk examines the Five Aggregates (*Upādinakasaṅkhāra*) as (1) impermanent, (2) suffering, (3) subject to illness, (4) a boil, (5) an arrow, (6) hardship, (7) disease, (8) fickle, (9) broken, (10) bad luck, (11) evil, (12) dangerous, (13) an obstacle, (14) shaking, (15) rotten, (16) fleeting, (17) defenseless, (18) unprotected, (19) without refuge, (20) empty, (21) bare, (22) void, (23) non-self, (24) sin, (25) unstable, (26) without essence, (27) hardship, (28) an executioner, (29) decay, (30) *Āsava* (mental intoxicants), (31) conditioned, (32) a victim of *Māra*, (33) with birth, (34) with aging, (35) with sickness, (36) with death, (37) with grief, (38) with lamentation, (39) with despair, (40) with sorrow.

- [1] When contemplating the Five Aggregates as impermanent (*Aniccato*), he gains *Anulomakhanti* (Change-of-Lineage Insight). When contemplating the extinguished Five Aggregates [of the Arahant] as permanent like Nirvana (*Niccaṃ Nibbānaṃ*), he enters *Sammattaniyāma* (the Supra-mundane Path).
- [2] When contemplating the Five Aggregates as suffering (*Dukkhatto*), he gains *Anulomakhanti*. When contemplating the extinguished Five Aggregates as happy like Nirvana (*Sukhaṃ Nibbānaṃ*), he enters *Sammattaniyāma*.
- [3] When contemplating the Five Aggregates as subject to illness (*Rogato*), he gains *Anulomakhanti*. When contemplating the extinguished Five Aggregates as without illness like Nirvana (*Ārogyaṃ Nibbānaṃ*), he enters *Sammattaniyāma*.

- [4] When contemplating the Five Aggregates as a boil (*gaṇḍato*), he gains *Anulomakhanti*. When contemplating the extinguished Five Aggregates as without a boil like Nirvana (*Nigaṇḍo Nibbānaṃ*), he enters *Sammattaniyāma*.
- [5] When contemplating the Five Aggregates as being an arrow (*Sallato*), he gains *Anulomakhanti*. When contemplating the extinguished Five Aggregates as without arrow like Nirvana (*Nisallam Nibbānaṃ*), he enters *Sammattaniyāma*.
- [6] When contemplating the Five Aggregates as hardship (*Aghato*), he gains *Anulomakhanti*. When contemplating the extinguished Five Aggregates as without hardship like Nirvana (*Anagho Nibbānaṃ*), he enters *Sammattaniyāma*.
- [7] When contemplating the Five Aggregates as a disease (*Ābādhato*), he gains *Anulomakhanti*. When contemplating the extinguished Five Aggregates as without sickness like Nirvana (*Ānābādho Nibbānaṃ*), he enters *Sammattaniyāma*.
- [8] When contemplating the Five Aggregates as fickle (*Parato*), he gains *Anulomakhanti*. When contemplating the extinguished Five Aggregates as Nirvana as constant (*Aparappaccayaṃ Nibbānaṃ*), he enters *Sammattaniyāma*.
- [9] When contemplating the Five Aggregates as broken (*Palokato*), he gains *Anulomakhanti*. When contemplating the extinguished Five Aggregates as unbroken like Nirvana (*Appalokadhammo Nibbānaṃ*), he enters *Sammattaniyāma*.

- [10] When contemplating the Five Aggregates as bad luck (*Ūtito*), he gains *Anulomakhanti*. When contemplating the extinguished Five Aggregates as auspicious like Nirvana (*Anītikam Nibbānam*), he enters *Sammattaniyāma*.
- [11] When contemplating the Five Aggregates as evil (*Upaddavato*), he gains *Anulomakhanti*. When contemplating the extinguished Five Aggregates as without evil like Nirvana (*Anupaddavam Nibbānam*), he enters *Sammattaniyāma*.
- [12] When contemplating the Five Aggregates as dangerous (*Bhayato*), he gains *Anulomakhanti*. When contemplating the extinguished Five Aggregates as without danger like Nirvana (*Abhayam Nibbānam*), he enters *Sammattaniyāma*.
- [13] When contemplating the Five Aggregates as an obstacle (*Upasaggato*), he gains *Anulomakhanti*. When contemplating the extinguished Five Aggregates as not be an obstacle like Nirvana (*Anupasaggam Nibbānam*), he enters *Sammattaniyāma*.
- [14] When contemplating the Five Aggregates as shaking (*Calato*), he gains *Anulomakhanti*. When contemplating the extinguished Five Aggregates as unshaken like Nirvana (*Acalam Nibbānam*), he enters *Sammattaniyāma*.
- [15] When contemplating the Five Aggregates as rotten (*Pabhaṅgato*), he gains *Anulomakhanti*. When contemplating the extinguished Five Aggregates as not rotten like Nirvana (*Appabhaṅgam Nibbānam*), he enters *Sammattaniyāma*.

- [16] When contemplating the Five Aggregates as fleet-ing (*Addhuvato*), he gains *Anulomakhanti*. When contemplating the extinguished Five Aggregates as eternal like Nirvana (*Dhuvam Nibbānam*), he enters *Sammattaniyāma*.
- [17] When contemplating the Five Aggregates as de-fenseless (*Attāṇato*), he gains *Anulomakhanti*. When contemplating the extinguished Five Aggregates as defended like Nirvana (*Tāṇam Nibbānam*), as that which is resistant, he enters *Sammattaniyāma*.
- [18] When contemplating the Five Aggregates as unpro-protected (*Aleṇato*), he gains *Anulomakhanti*. When contemplating the extinguished Five Aggregates as protected like Nirvana (*Leṇam Nibbānam*), he enters *Sammattaniyāma*.
- [19] When contemplating the Five Aggregates as with-out refuge (*Asaraṇato*), he gains *Anulomakhanti*. When contemplating the extinguished Five Aggregates as a refuge like Nirvana (*Saraṇam Nibbānam*), he enters *Sammattaniyāma*.
- [20] When contemplating the Five Aggregates as empty (*Rittato*), he gains *Anulomakhanti*. When examining the extinguished Five Aggregates as not empty like Nirvana (*Arittam Nibbānam*), he enters *Sammattaniyāma*.
- [21] When contemplating the Five Aggregates as bare (*Tucchato*), he gains *Anulomakhanti*. When examining the extinguished Five Aggregates as not bare like Nirvana (*Atuccham Nibbānam*), he enters *Sammattaniyāma*.

- [22] When contemplating the Five Aggregates as void (*Suññato*), he gains *Anulomakhanti*. When examining the extinguished Five Aggregates as ultimate reality like Nirvana (*Param Suññam Nibbānam*), he enters *Sammattaniyāma*.
- [23] When contemplating the Five Aggregates as non-self (*Anattato*), he gains *Anulomakhanti*. When examining the extinguished Five Aggregates as the highest benefit like Nirvana (*Anattato Nibbānam*), he enters *Sammattaniyāma*.
- [24] When contemplating the Five Aggregates as sin (*Ādīnavato*), he gains *Anulomakhanti*. When contemplating the extinguished Five Aggregates as without sin like Nirvana (*Anādīnavam Nibbānam*), he enters *Sammattaniyāma*.
- [25] When contemplating the Five Aggregates as unstable (*Vipariṇāmadhammato*), he gains *Anulomakhanti*. When contemplating the extinguished Five Aggregates as stable like Nirvana (*Avipariṇāmadhammam Nibbānam*), he enters *Sammattaniyāma*.
- [26] When contemplating the Five Aggregates as without essence (*Asārakato*), he gains *Anulomakhanti*. When contemplating the extinguished Five Aggregates as essence like Nirvana (*Sāram Nibbānam*), he enters *Sammattaniyāma*.
- [27] When contemplating the Five Aggregates as the root of hardship (*Aghamūlato*), he gains *Anulomakhanti*. When contemplating the extinguished Five Aggregates as without the root of hardship like Nirvana (*Anaghamūlam Nibbānam*), he enters *Sammattaniyāma*.

- [28] When contemplating the Five Aggregates as an executioner (*Vadhakato*), he gains *Anulomakhanti*. When contemplating the extinguished Five Aggregates as not like an executioner like Nirvana (*Avadhakaṃ Nibbānaṃ*), he enters *Sammattaniyāma*.
- [29] When contemplating the Five Aggregates as decay (*Vibhavato*), he gains *Anulomakhanti*. When contemplating the extinguished Five Aggregates as without decay like Nirvana (*Avibhavaṃ Nibbānaṃ*), he enters *Sammattaniyāma*.
- [30] When contemplating the Five Aggregates as mental intoxicants (*Sāsavato*), he gains *Anulomakhanti*. When contemplating the extinguished Five Aggregates as without mental intoxicants like Nirvana (*Anāsavaṃ Nibbānaṃ*), he enters *Sammattaniyāma*.
- [31] When contemplating the Five Aggregates as conditioned (*Saṅkhatato*), he gains *Anulomakhanti*. When contemplating the extinguished Five Aggregates as unconditioned like Nirvana (*Asaṅkhatam Nibbānaṃ*), he enters *Sammattaniyāma*.
- [32] When contemplating the Five Aggregates as being a victim of Māra (*Mārāmisato*), he gains *Anulomakhanti*. When contemplating the extinguished Five Aggregates as not a victim of Māra like Nirvana (*Nirāmiṣaṃ Nibbānaṃ*), he enters *Sammattaniyāma*.
- [33] When contemplating the Five Aggregates as with birth (*Jātidhammato*), he gains *Anulomakhanti*. When contemplating the extinguished Five Aggregates as without birth like Nirvana (*Ajātaṃ Nibbānaṃ*), he enters *Sammattaniyāma*.

- [34] When contemplating the Five Aggregates as with aging (*Jarādhammato*), he gains *Anulomakhanti*. When contemplating the extinguished Five Aggregates as without aging like Nirvana (*Ajaraṃ Nibbānaṃ*), he enters *Sammattaniyāma*.
- [35] When contemplating the Five Aggregates as with sickness (*Byādhidhammato*), he gains *Anulomakhanti*. When contemplating the extinguished Five Aggregates as without sickness like Nirvana (*Abbyādhidhammaṃ Nibbānaṃ*), he enters *Sammattaniyāma*.
- [36] When contemplating the Five Aggregates as with death (*Maraṇadhammato*), he gains *Anulomakhanti*. When contemplating the extinguished Five Aggregates as without death like Nirvana (*Amataṃ Nibbānaṃ*), he enters *Sammattaniyāma*.
- [37] When contemplating the Five Aggregates as with grief (*Sokadhammato*), he gains *Anulomakhanti*. When contemplating the extinguished Five Aggregates as without grief like Nirvana (*Asokaṃ Nibbānaṃ*), he enters *Sammattaniyāma*.
- [38] When contemplating the Five Aggregates as with lamentation (*Paridevadhammato*), he gains *Anulomakhanti*. When contemplating the extinguished Five Aggregates as without lamentation like Nirvana (*Aparidevaṃ Nibbānaṃ*), he enters *Sammattaniyāma*.
- [39] When contemplating the Five Aggregates as with despair (*Upāyāsadhammato*), he gains *Anulomakhanti*. When contemplating the extinguished Five Aggregates as without despair like Nirvana (*Anupāyasaṃ Nibbānaṃ*), he enters *Sammattaniyāma*.

[40] When contemplating the Five Aggregates as with sorrow (*Saṅkilesikadhammato*), he gains *Anulomakhanti*. When contemplating the extinguished Five Aggregates as without sorrow like Nirvana (*Asaṅkiliṭṭhaṃ Nibbānaṃ*), he enters *Sammattanīyāma*.

This is a *Vipassanā* method, leading to realization that all conditioned things are impermanent, suffering and non-self (*Anulomakhanti*). This wisdom is explained by Lord Buddha in the *Tilakkhaṇakāthā*:

<i>Sabbe saṅkhārā aniccāti</i>	<i>Yadā paññāya passati</i>
<i>Atha nibbindati dukkhe</i>	<i>Esa maggo visuddhiyā</i>
<i>Sabbe saṅkhārā dukkhāti</i>	<i>Yadā paññāya passati</i>
<i>Atha nibbindati dukkhe</i>	<i>Esa maggo visuddhiyā</i>
<i>Sabbe dhammā anattāti</i>	<i>Yadā paññāya passati</i>
<i>Atha Nibbindati Dukkhe</i>	<i>Esa maggo visuddhiyā.</i> ⁶

All conditioned things are impermanent. When one considers this with wisdom, one becomes dispassionate with suffering. This is the path to purity.

All conditioned things are suffering. When one considers this with wisdom, one becomes dispassionate with suffering. This is the path to purity.

All dhammas are non-self. When one considers this with wisdom, one becomes dispassionate with suffering. This is the path to purity.

This wisdom leads to the Supra-mundane wisdom that realizes the Four Noble Truths with three types of knowledge: Knowledge of the Truth (*Saccañāṇa*), Knowledge of the Action required (*Kiccañāṇa*) and Knowledge of Accomplishment (*Katañāṇa*). This leads to attainment of the Path, Fruit and Nirvana [consisting of the Four Paths, Four Fruits and One Nirvana which are the Nine Supra-mundane.]

⁶ The Pāli Tipiṭaka, Siamrat, book 25, Khuddakanikāya Dhammapadakāthā, sections 30, page 51-52.

According to Venerable Sārīputta's method, the meditator must know and compare two types of dhamma with opposite characteristics. When the meditator contemplates the Five Aggregates [dhamma with consciousness] as impermanent, suffering and non-self, he gains *Anulomakhanti*. When he contemplates the extinguished Five Aggregates [of the Arahant] as unconditioned dhamma like Nirvana – permanent, happy, and of supreme benefit, he enters the Path (*Sammattaniyāma*) with the certainty of eventually attaining the fruit.

Warning: mediators must carefully note the declarations made by Lord Buddha [in the *Tilakkhaṇakāthā*] and Venerable Sāriputta [in the *Paṭisambhidaṃmagga*] that one must examine all dhammas [both with and without consciousness] in order to fully realize the three characteristics:

*Yadaniccaṃ taṃ dukkhaṃ,
Yaṃ dukkhaṃ tadanattā.⁷*

What is impermanent that is suffering.
What is suffering that is not self.

1.3

COMPARING NIRVANA & THE FIVE AGGREGATES

In the Anattalakkhaṇa Sutta,⁸ Lord Buddha compares and contrasts the characteristics of two types of Dhamma: True Self versus Non-self. For example, True Self (*Attā*) does not become sick, but Non-self (*Anattā*) such as body (*Rūpa-khandha*) becomes sick.

*Athakho bhagavā pañcavaggiye bhikkhū
āmantesi.*

*Rūpaṃ bhikkhave anattā. Rūpañca idaṃ
bhikkhave attā abhaviṣṣa. Nayidaṃ rūpaṃ
abādhāya saṃvatteyya. Labbhettha ca rūpe*

⁷ The Pāli Tipiṭaka, Siamrat, book 17, Saṃyuttanikāya Khandhavagga, section 42, page 28.

⁸ The Pāli Tipiṭaka, Siamrat, book 4, Vinayaṭiṭaka Mahāvagga, section 20, page 24-26.

Evaṃ me rūpaṃ hotu. Evaṃ me rūpaṃ mā ahoṣīti. Yasmā ca kho bhikkhave rūpaṃ anattā. Tasmā rūpa ābādhāya saṃvattati. Na ca labbhati rūpe Evaṃ me rūpaṃ hotu. Evaṃ me rūpaṃ mā ahoṣīti.

Vedanā anattā. vedanā ca hidaṃ bhikkhave attā abhavissa. Nayidaṃ vedanā abādhāya saṃvattēyya. Labbhettha va vedanāya Evaṃ me vedanā hotu. Evaṃ me vedanā mā ahoṣīti. Yasmā ca kho bhikkhave vedanā anattā. Tasmā vedanā ābādhāya saṃvattati. Na ca labbhati vedanāya Evaṃ me vedanā hotu. Evaṃ me vedanā mā ahoṣīti.

Saññā anattā. Saññā ca hidaṃ bhikkhave attā abhavissa. Nayidaṃ saññā abādhāya saṃvattēyya. Labbhettha ca saññāya ‘Evaṃ me saññā hotu. Evaṃ me saññā mā ahoṣīti. Yasmā ca kho bhikkhave saññā anattā. Tasmā saññā ābādhāya saṃvattati. Na ca labbhati saññāya Evaṃ me saññā hotu. Evaṃ me saññā mā ahoṣīti.

Saṅkhārā anattā. Saṅkhārā ca hidaṃ bhikkhave attā abhavissaṃsu. Nayidaṃ saṅkhārā Abādhāya saṃvattēyyuṃ. Labbhettha ca saṅkhāresu Evaṃ me saṅkhārā hontu. Evaṃ me saṅkhārā mā ahesanti. Yasmā ca kho bhikkhave saṅkhārā anattā. Tasmā saṅkhārā ābādhāya saṃvattanti. Na ca labbhati saṅkhāresu Evaṃ me saṅkhārā hontu. Evaṃ me saṅkhārā mā ahesunti.

Viññāṇaṃ anattā. Viññāṇaṃ ca hidaṃ bhikkhave attā abhavissa. Nayidaṃ viññāṇaṃ abādhāya saṃvattēyya. Labbhettha ca viññāṇe evaṃ me viññāṇaṃ hotu. Evaṃ me viññāṇaṃ mā ahoṣīti. Yasmā ca kho bhikkhave viññāṇaṃ anattā. Tasmā viññāṇaṃ ābādhāya saṃvattati. Na ca labbhati viññāṇe Evaṃ me viññāṇaṃ hotu. Evaṃ me viññāṇaṃ mā ahoṣīti.

At that time the Lord said to the Pañcavaggiya [the first disciples]:

Body, monks, is Non-self (*Anattā*). Now, were this body Self, this body would not tend to sickness, and one could say, “Let the body become thus. Let the body not become thus.” But since, monks, body is Non-self, body tends to sickness and one cannot say, “Let this body become thus. Let this body not become thus.”

Feeling, monks, is Non-self. Now, were this feeling Self, this feeling would not tend to sickness, and one could say, “Let feeling become thus. Let feeling not become thus.” But since, monks, feeling is Non-self, feeling tends to sickness and one cannot say, “Let feeling become thus. Let feeling not become thus.”

Perception, monks, is Non-self. Now, were perception Self, perception would not tend to sickness, and one could say, “Let perception become thus. Let perception not become thus.” But since, monks, perception is Non-self, perception tends to sickness and one cannot say, “Let perception become thus. Let the perception not become thus.”

Volitions, monks, are Non-self. Now, were volitions Self, volitions would not tend to sickness, and one could say, “Let volitions become thus. Let volitions not become thus.” But since, monks, volitions are Non-self, volitions tend to sickness and one cannot say, “Let volitions become thus. Let volitions not become thus.”

Consciousness, monks, is Non-self. Now, were consciousness Self, consciousness would not tend to sickness, and one could say, “Let consciousness become thus. Let consciousness not become thus.” But since, monks, consciousness is Non-self, consciousness tends to sickness and one cannot say, “Let consciousness become thus. Let consciousness not become thus.”

Whoever states that things that are Non-self are not always impermanent and suffering is contradicting the words of Lord Buddha.

“Non-self” is also explained in the *Desanāhāravibhaṅgavibhāvanā*:

*Anattāti niccasārasukhasāraattasārarahittatā
asārakaṭṭhena anattā avasavattanaṭṭhena vā
anattā.*⁹

The word ‘Non-self’ [means] dhamma states without ultimate permanence, and happiness and without the essence of Self. It means dhammas that are powerless [with regard to wishing the Five Aggregates, Twelve Spheres and Eighteen Elements, not to age, feel pain or die].

The three characteristics of impermanence, suffering and Non-self only apply to conditioned dhammas or dhammas with consciousness – the Five Aggregates, Twelve Spheres and Eighteen Elements. These are mortal dhammas with consciousness and without essence. In other words they are the dhammas of the three realms (sensual desire, formed and formless realms).

These characteristics do not apply to the unconditioned Nirvana Element (*Nibbānadhātu*). The Nirvana Element is an eternal dhamma with ultimate essence. Nirvana is the unconditioned state that is totally opposite to the Five Aggregates or conditioned dhammas.

⁹ *Netativibhāvinīṭikā*, Mahamakutrajavidyalaya Press, Bangkok 10200, BE 2538, page 75.

Nirvana is an ultimate dhamma with substance and essence (*Sāraṃ Nibbānaṃ*) that is permanent (*Niccaṃ*), happy (*Sukhaṃ*) and of supreme benefit (*Paramatṭhaṃ*).

Lord Buddha stated, “*Sabbe Dhammā Anattāti...*” “All dhammas are non-self. When one considers this with wisdom. One becomes dispassionate with suffering.” However, in the *Tilakkhaṇakāthā*, Venerable Buddhaghosa explains that “*Sabbe dhammā anattā*” refers only to the Five Aggregates:

*Tattha sabbe dhammāti pañcakkhandhāeva adhippetā. Anattāti mā jīrantu. Mā mīyantūti vase vattetuṃ na sakkāti avasavattanatthena anattā suññā assāmikā anissarāti attho.*¹⁰

With the words *Sabbe Dhammā* [all Dhammas] in this verse, Lord Buddha refers only to the Five Aggregates. The word “Non-self” is explained as Non-self that is empty, without an owner, without freedom, and powerless. No one can make the Five Aggregates abide by their wish, such as, “Let the Five Aggregates not age and not die.”

The words *Sabbe Dhammā Nālaṃ Abhinivesāya* or all dhammas should not be clung to are explained by Venerable Buddhaghosa as:

*Sabbe dhammā nālaṃ abhinivesāyāti ettha Sabbe dhammā nāma pañcakkhandhā dvādasāyatanāni aṭṭhārasadhātūyo, te sabbepi taṇhādiṭṭhivasena abhinivesāya nālaṃ na pariyattā na samattā na yuttā. Kasmā? Kahitākārena aṭṭhanato. Te hi ‘Niccā sukhā attāti kahitāpi aniccā dukkhā anattāva sampajjanti. Tasmā nālaṃ abhinivesāya.*¹¹

¹⁰ Dhammapadaṭṭhakathā, Aṭṭhakathā Khuddakanikāya Dhammapadakāthā, section 7, page 62.

¹¹ Papañcasūdanī, Aṭṭhakathā Majjhimanikāya Mūlapaṇṇāsaka, book 2, page 205-206.

The words *Sabbe Dhammā Nālaṃ Abhinivesāya* [all Dhammas should not be clung to] are explained as follows: The words “all Dhammas” refer to the Five Aggregates, the Twelve Spheres and the Eighteen Elements. All these Dhammas should not be clung to. It is not right, not proper, not appropriate to cling to them with the power of craving and wrong view. Why should one not cling to them? Because they are not worthy of being clung to. All dhammas like the Five Aggregates, are impermanent, suffering and Non-self, but one [falsely] clings to them as “permanent, happy and self.” For this reason, they should not be clung to.

The Venerable also includes designated Nirvana [Nirvana as a word or concept], as opposed to actual Nirvana in the ultimate sense, as having the characteristics of non-self. The ancient theras, thus, stated in the Parivāra Vināya:

*Aniccā sabbesaṅkhārā
Dukkhānattā ca saṅkhātā
Nibbānañceva paññatti
Anattā iti nicchayā.*¹²

All *Saṅkhārās* that are conditioned, impermanent, suffering and Non-self, including designation (*Paññatti*) of Nirvana, the Venerable considers to be Non-self.¹³

¹² The Pāli Tipiṭaka, Siamrat, book 8, Vinaya Piṭaka Parivāra, section 826, page 224.

¹³ The translation of *nibbānañceva paññatti anattā iti nicchayā* as “the designation (*paññatti*) that is *nibbāna*, the Venerable considers it as non-self” appears in the following translations:

1. The Thai Tipiṭaka (25th Buddhist century commemoration) B.E. 2500.
2. The Thai Tipiṭaka, official copy, Department of Religious Affairs, Ministry of Education, B.E. 2514.
3. The Official Thai Tipiṭaka, Department of Religious Affairs, Ministry of Education, B.E. 2521.
4. The Vinaya Piṭaka, 8, Parivāra and Aṭṭhakathā, Mahamakutarajavidyalaya, B.E. 2525 and
5. The Thai Tipiṭaka, Vinaya Piṭaka, Parivāra, 60th anniversary of His Majesty’s ascension to the throne commemoration, B.E. 2549, published by The Council of the Elders.

Thus, Lord Buddha's words "*Sabbe dhammā anattāti*" or all dhammas are Non-self in the Tilakkhaṇakāthā, refer to all phenomena in the three realms of conditioned phenomena. In the fourth Realm of unconditioned phenomena, Nirvana, they refer only to designated phenomena (words or concepts) used with limited consciousness. Some commentaries do state, "all dhammas" includes also dhammas in the fourth [Supra-mundane] realm. However, they refer only to designated dhammas that are powerless, not to ultimate Nirvana itself, which is unconditioned. Venerable Buddhaghosa explains:

*Neyyatthattā cassa suttassa na catubhūmikāpi
sabhāvadhammā sabbadhammāti veditabbā.
Sakkāyapariyāpannā pana tebhūmikadham-
māva anavasesato veditabbā.*¹⁴

"*Sabbe dhammā*" should not be understood to mean all dhamma in the Four Realms [including the Supra-mundane]. Only all conditioned dhammas in the three realms based on false concept (*Sakkāyadit̥hi*), are intended without exception.

Ultimate Nirvana, both with the body remaining (*Saupādisesanibbānadhātu*) and without remainder (*Anupādisesanibbānadhātu*) is unconditioned (*Visaṅkhāradhamma*) and eternal (*Amatadhamma*). It is the opposite of the Five Aggregates, which are conditioned (*Saṅkhāradhamma*) and mortal (*Matadhamma*). These two types of Dhammas were contrasted by Lord Buddha as shown in Table 5:

¹⁴ Papañcasūdanī, Aṭṭhakathā Majjhimanikāya Mūlapaṇṇāsaka, book 1, p. 19.

TABLE 5

Comparing the Characteristics of
the Unconditioned and Conditioned

The Unconditioned ¹⁵	The Conditioned ¹⁶
<p>Arising does not occur (<i>Na uppādo paññāyati</i>).</p>	<p>Arising occurs (<i>Uppādo paññāyati</i>).</p>
<p>Passing away does not occur (<i>Na vayo paññāyati</i>).</p>	<p>Passing away occurs. (<i>Vayo paññāyati</i>).</p>
<p>While existing, change does not occur (<i>Na ñhitassa aññathattam Paññāyati</i>).</p>	<p>While existing, change occurs (<i>Ñhitassa aññathattam paññāyati</i>).</p>
<p>The unconditioned is eternal (<i>Dhuvam</i>), permanent (<i>Niccam</i>), happy (<i>Sukham</i>) and true essence (<i>Saram Nibbānam</i>), devoid of non-self.</p>	<p>The conditioned changes continu- ally with causes and conditions (<i>Niccam</i>).</p> <p>It cannot remain the same from moment to moment and quickly disintegrates (<i>Dukkham</i>).</p> <p>It does not have any endurance happiness or essence of self. It is, therefore, Non-self (<i>Anattā</i>).</p>

¹⁵ The Pāli Tipiṭaka, Siamrat, book 20, Aṅkuttaranikāya Tikanipāta, section 487, page 192.

¹⁶ The Pāli Tipiṭaka, Siamrat, book 20, Aṅkuttaranikāya Tikanipāta, section 486, page 192.

Note that all first and second order data [Tipiṭaka and Commentaries] are valid and reliable and point towards the conclusion that ultimate Nirvana is devoid of Non-self. It is the opposite of the Five Aggregates, which are conditioned based on false self concept.

Do any valid and reliable data explicitly prove the True Self characteristic of Nirvana? For this, each meditator must develop his or her own wisdom in order to see and know both types of dhamma – conditioned and unconditioned – as they really are. Conditioned Dhammas are the Five Aggregates and Unconditioned Dhamma is ultimate Nirvana, either with life (*Saupādisesanibbānadhātu*) or without residue (*Anupādisesanibbānadhātu*). These Dhammas must be seen for oneself (*Sandiṭṭhiko*). They are timeless (*Akālika*), appealing (*Ehipassiko*), centering (*Opanayiko*) and directly experienceable by the wise (*Paccattaṃ veditabbo viññūhi*). One must develop wisdom (*paññā*) through study, practice and direct realization, reading, reflection and meditating to delve deep inside and to know, to see and to become the unconditioned Nirvana Element (*Nibbānadhātu*) for oneself. One can abandon all suffering and realize Nirvana in accordance with one's own level of practice following Lord Buddha's Teaching. This is the Noble Truth.

Our survey of the scriptures did not reveal any direct statement by Lord Buddha or in the Pāli Canon that ultimate Nirvana is either 'True Self' or 'Non-self.' We have, however, found the following statements that indirectly imply that Nirvana is 'True Self'.

Lord Buddha compares the characteristics of self and non-self. In the Anattalakkhaṇa Sutta, Lord Buddha is preaching to the First Disciples (*Pañcavaggiya*) after they have gained the Dhamma-eye, realizing the Three Characteristics to become Stream-enterers. After listening to the Lord compare the two types of dhammas – dhamma that is True Self and does not become sick versus the Five Aggregates that are Non-self and are subject to sickness, they all became Arahants.

In the Paṭisambhidāmagga, Venerable Sāriputta also compares the characteristics of ultimate Nirvana and the Five Aggregates based on the Anattalakkhaṇa Sutta:

When one examines the Five Aggregates as impermanent, suffering, and non-self ... entailing sickness, birth, aging, pain and death, he gains full realization of the Three Characteristics (*Anuloma-khanti*).

When one contemplates letting go of the Five Aggregates, as Nirvana – eternal, supreme happiness, without sickness, aging, pain and death, he attains the Path to Nirvana (*Sammattaniyāma*).

1.4

SELF AS REFUGE

Lord Buddha directed the monks to have self (*Attā*) as refuge (*Dīpa*) and shelter (*Saraṇā*) and dhamma as refuge and shelter:

*Attadīpā bhikkhave viharatha attasaraṇā
anaññasaraṇā dhammadīpā dhammasaraṇā
anaññasaraṇā.*¹⁷

Monks, you must be one who has self as refuge, self as shelter, nothing else as shelter. You must be one who has dhamma as refuge, dhamma as shelter, nothing else as shelter.

The question arises whether “self” in this statement refers to conventional, worldly self (person, we-they, us-them) or self in the ultimate sense, (the Supra-mundane Nirvana Element) or to both. The commentary

¹⁷ The Pāli Tipiṭaka, Siamrat, book 11, Dīghanikaya Pāṭikavagga, section 49 page 84.

says that “self” in this statement refers to both worldly and Supra-mundane dhammas.

*Ko panettha attā nāma?
Lokiyalokuttaro dhammo.*¹⁸

What is called self in *Attadīpa*?

Change to worldly dhammas and Supra-mundane dhammas [are called self].

Moreover, the sub-commentary explains that the nine Supra-mundane dhammas are self and a refuge like an island (the ultimate Nirvana):

*Attadīpāti ettha attasaddena dhammo eva vutto,
svāyamatto heṭṭhā vibhāvito eva. Navavidho
lokuttaradhammo veditabbo. So hi catūhi oghe-
hi anajjhotthanīyato dīpoti vutto.*¹⁹

The self as *Attadīpā* that the Lord refers to, in this context, are dhammas. Lord Buddha has previously stated they are the nine Supra-mundane dhammas. Lord Buddha calls the nine Supra-mundane dhammas [including Nirvana] islands because they are not flooded by the four waters of sensual desire (*Kāma*), becoming (*Bhāva*), wrong view (*Diṭṭhi*) and ignorance (*Avijjā*).

¹⁸ Sumanāvilāsini, Aṭṭhakathā Dīghanikāya Pāṭikavagga, book 3, page 30 and Sāratthapakāsinī, Aṭṭhakathā Saṅguttanikāya Khandhavagga, book 2, page 295.

¹⁹ Līnatthapakāsinā, Saṅguttaṭṭhikā Mahāvagga, section 2, page 557.

1.5 NIRVANA AS VOID

Nirvana is a state void of defilements, ignorance, craving, clinging and void of all conditioned things. Thus, Nirvana is called supremely void (*Paramam Suññam*) or the highest void (*Aggasuññam*). It is void of false self concept and all that pertains to false self concept. In a living enlightened one (*Saupādisesanibbānadhātu*) still possessing the Five Aggregates, it is being unfettered from mundane causes and conditions.²⁰ This is called the void of highest benefit.²¹ No Five Aggregates remains for Lord Buddha, Private Buddhas and Arahants (*Asekhamunī*). They have let go of the Five Aggregates and attained the Nirvana Element (*Nibbānadhātu*). The Nirvana Element is eternal without birth, aging, pain and death. It is everlasting, supreme, happiness, stable and firm.

Even at the death of an *Asekhamunī*, the Nirvana Element, which supports the state of Nirvana, does not become extinguished. This is described in the simile of an empty house or empty pot. If the house or the pot is empty, it does not mean that there is no house or no pot. It means that the house or the pot is empty of other things.

By the word void or empty, Lord Buddha does not mean that ultimate dhamma does not exist, only that it is without the essence of self [worldly designated self, i.e. a doer or a feeler]. As the Venerable Mahānāma Thera states:

*Suññam attena vā attaniyena vāti kārako vedako
sayamvasīti evam lokaparikappitena attanā ca
attābhāvatoyeva attano santakena parikkhārena
ca suññam. Sabbam cakkhādi lokiyaṃ dham-
majātam, tamyeva lujjanapalujjanaṭṭhena loko
nāma. Yasmā ca attā ca ettha atthi, attani yañca
ettha natthi, tasmā suñño lokoti vuccatīti attho.*

²⁰ Saddhammappakāsinī, Aṭṭhakathā Khuddakanikāya Paṭisambhidāmagga, book 2, page 278.

²¹ Saddhammappakāsinī, Aṭṭhakathā Khuddakanikāya Paṭisambhidāmagga, book 2, page 280.

*Lokuttaropi ca dhammo attattaniyehi suñño eva.
Pucchānurūpena pana lokiyova dhammo vutto.
Suññoti ca dhammo natthīti vuttaṃ na hoti,
tasmiṃ dhamme attattaniyasārassa natthibhāvo
vutto hoti. Loke ca suññaṃ gharaṃ suñño
ghaṭoti vutte gharassa ghaṭassa ca natthibhāvo
vutto na hoti. Tasmiṃ ghare ghaṭe ca aññassa
natthibhāvo vutto hoti.*

*Bhagavatā ca Iti yaṃ hi kho tattha na hoti, tena
taṃ suññaṃ samanupassati. Yaṃ pana tattha
avasiṭṭhaṃ hoti. Taṃ santaṃ idamatthīti pajā-
nātīti ayameva attho vutto.*²²

The words empty of self and things belonging to self mean void of self that the world designates as “doer, feeler, or possessor of own power” and of articles of self, because there is no such self. The eyes etc. are all of the nature of the world. The eye is called “of the world” because of its perishability. Moreover, because there is no self or things belonging to self in the world, therefore, it is said “the world is void.” Even Supra-mundane dhammas are empty of self and that belonging to self. Here, the Venerable refers only to mundane dhammas to suit the question asked.

By the word “empty,” the Venerable does not mean that “there is no dhamma,” but refers to the lack of essence in self and things belonging to self. When it is said in the world that “the house is empty, the pot is empty,” it does not mean that there is no house

²² Saddhammappakāsinī, Aṭṭhakathā Khuddakanikāya Paṭisambhidāmagga, book 2, page 278-279.

and no pot, but means that there are no other things in the house and the pot.

Lord Buddha also states, “That which is not there is empty of it. But, in regard to what remains there he comprehends, ‘That being, this is.’”

1.6

SUMMARY

The state of Nirvana that Lord Buddha, the Private Buddhas (*Pacceka-buddha*) and the Arhants have attained has the characteristics of self. According to the words of Lord Buddha in the *Anattalakkhaṇa Sutta* and the verses of the *Paṭisambhidāmagga*, it has ultimate essence (*Sāraṃ Nibbānaṃ*) and is eternal (*Niccaṃ Nibbānaṃ*), happy (*Sukhaṃ Nibbānaṃ*) of highest benefit (*Paramatṭhaṃ Nibbānaṃ*), undying (*Amataṃ Nibbānaṃ*), and thus without birth, old age and pain (*Ajātaṃ-ajaraṃ-anābhādhā-abyādhidhammaṃ-amataṃ Nibbānaṃ*). It is enduring (*Dhuvāṃ Nibbānaṃ*), defense (*Tāṇaṃ Nibbānaṃ*), protection (*Leṇaṃ Nibbānaṃ*), and refuge (*Saraṇaṃ Nibbānaṃ*), supremely void (*Paramaṃ Suññaṃ Nibbānaṃ*) of non-self, defilements and all conditioned things related to self. It is without decay (*Avibhavaṃ Nibbānaṃ*), enchantment (*Anāsavaṃ Nibbānaṃ*), conditions (*Asaṅkhataṃ Nibbānaṃ*) and sorrow (*Asaṅkiliṭṭhaṃ Nibbānaṃ*). Therefore, ultimate Nirvana, the Nirvana Element (*Nibbānadhātu*) or cessation element (*Nirodhadhātu*) exhibits characteristics of True Self and does not exhibit characteristics of non-self. Whoever holds the opinion that “whatever is non-self is not always impermanent and suffering” contradicts the words of Lord Buddha in the *Anattalakkhaṇa Sutta* and the verses of the *Paṭisambhidāmagga*, as well as the commentary and the sub-commentary cited above.



APPENDIX

THE THREE ASPECTS OF NIRVANA

2nd aspect

THE NIRVANA ELEMENT SUPPORTING THE MENTAL STATE

NIBBĀNADHĀTU

Chapter Outline

- 2.1 The Definition of Nirvana *p.432*
- 2.2 The Nirvana Element *p.436*
- 2.3 Nirvana has an Owner *p.437*
- 2.4 Dhammakāyas are Unconditioned *p.438*
- 2.5 The Pure Nirvana Element is True Self *p.444*
- 2.6 Nirvana Element Does Not Perish *p.448*
- 2.7 Revered Monks Speak
of the Nirvana Element *p.451*
- 2.8 Summary *p.454*

2.1 THE DEFINITION OF NIRVANA

What is Nirvana?

Nirvana (English), Nirvāṇa²³ (Sanskrit) or Nibbāna (Pāli) means:

1. Extinction (*Atthagamana*),
2. Passionless phenomena (*Virāgadhamma*) where all defilements are abandoned (*Apavagga*).

The meanings of Nirvana in the sixth verse of the Abhidhānapadīpikā are:

1. *Vānasaṅkhātāya taṇhāya nikkhantattā, nibbāti vā etena rāgaggiādakoti nibbānaṃ.*

The state of void of craving (*Vāna*) that extinguishes the fire of lust is called Nirvana.

2. *Sabbakilesānaṃ khayahetubhūte virāgadhamme nibbānaṃ.*

Nirvana is a passionless state that extinguishes all defilements.

3. *Sabbasaṅkhārasamatho sabbūpaṇissaggo taṇhakkhayo nirodho nibbānaṃ.*

Nirvana is a state free of all conditioned phenomena, void of all things that hold suffering (*Upadhi*). It is the end of craving and lust.

4. *Vānābhāvena nibbānaṃ.*

Because there is no more craving, it is called Nirvana.

²³ Phrachaoworawongthoe Kromluangchinawonsiriwat Somdetphrasangkaratchao Wat Ratchabaphit, Abhidhānapadīpika, 3rd edition (Bangkok: Mahamakutrajavidyalaya Press, B.E. 2530), page 259.

Nirvana is the ultimate state that the Arahants attain. As Lord Buddha states in the *Khuddakanikāya*, there are two types: living (*Saupādisesanibbānadhātu*) and without remainder (*Anupādisesanibbānadhātu*)

*Dvemā bhikkhave nibbānadhātuyo katamā dve saupādisesā ca nibbānadhātu anupādisesā ca nibbānadhātu.*²⁴

Monks, what are the two types of Nirvana Element (*Nibbānadhātu*)? They are with remainder [Five Aggregates] (*Saupādisesanibbānadhātu*) and without remainder (*Anupādisesanibbānadhātu*).

2.1.1 Nirvana with Life Remaining (*Saupādisesanibbānadhātu*)

Saupādisesanibbānadhātu is the state that the Arahant attains while still possessing the Five Aggregates:

Katamā ca bhikkhave saupādisesā nibbānadhātu idha bhikkhave bhikkhu araham hoti khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasamyojano sammadaññā vimutto tassa tiṭṭhanteva pañcindriyāni yesaṃ avighātattā manāpāmanāpaṃ paccanubhoti sukhadukkhaṃ paṭisaṃvedayati tassa yo rāgakkhayo dosakkhayo mohakkhayo. Ayaṃ vuccati bhikkhave saupādisesā nibbānadhātu ...

*Ekā hi dhātu
Idha diṭṭhadhammikā
Saupādisesā
Bhavanettisaṅkhayā.*²⁵

²⁴⁻²⁵ The Pāli Tipiṭaka, Siamrat, book 25, *Khuddakanikāya*, Itivuttaka, Section 222, page 258-259.

Monks, what is *Saupādisesanibbānadhātu*? The monk in this dispensation who is an Arahant, a passionless one who has completed his holy life, done what is to be done, abandoned the burden, attained benefit for himself, extinguished the fetters of existence, and attained release by right knowledge still experiences pleasant and unpleasant objects, still feels happiness and suffering because all his five faculties still remain. Monks, I call the extinction of lust, the extinction of hatred, and the extinction of delusion of that monk *Saupādisesanibbānadhātu*.

An element with extinction of craving for existence that is called *Nibbānadhātu* seen in this world [in the present body] while still having *Upādi* [the Five Aggregates] remaining.

2.1.2 Nirvana without Life Remaining (*Anupādisesanibbānadhātu*)

Anupādisesanibbānadhātu is the case of the Arahant who died [destroyed the Five Aggregates], leaving only *Nibbānadhātu* eternally standing. It is not destroyed with the Five Aggregates at death. Lord Buddha states:

Katamā ca bhikkhave anupādisesā nibbānadhātu idha bhikkhave bhikkhu araham hoti khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasamyojano sammadañṇā vimutto tassa idheva bhikkhave sabbavedayitāni anabhinanditāni sītibhavisanti. Ayaṃ vuccati bhikkhave saupādisesā nibbānadhātu ...

*Anupādisesā pana samparāyikā
yamhi nirujjhanti bhavāni sabbaso.*²⁶

Monks, what is *Anupādisesanibbānadhātu*? The monk in this dispensation who is an Arahant, a passionless one, who has completed the holy life, done what is to be done, abandoned the burden, attained benefit for himself, extinguished the Fetters of existence, and attained release by right knowledge, all feelings [defilements such as craving] in the body of that monk can no longer be enjoyed. They have cooled [been extinguished]. Monks, I call this *Anupādisesanibbānadhātu* ...

The element that exists as a potential state in this world and will be attained in the future when all existences have been extinguished in all respects is *Nibbānadhātu* [Nirvana Element] for which the *Upādi* [Five Aggregates] no longer remains.

Venerable Dhammapala comments that *Nibbānadhātu* is the base that sustains the state of Nirvana or *Nibbāna*. This appears in the *Paramatthadīpanī*:

*Tadeva nissattanijjīvaṭṭhena sabhāvadhāraṇaṭṭhena ca dhātu ti nibbānadhātu.*²⁷

Nirvana is called an element (*Dhātu*) because of having no being and no life and because it is the sustainer of the state [of Nirvana]. For these reasons it is called the Nirvana element (*Nibbānadhātu*).

²⁶ The Pāli Tipiṭaka, Siamrat, book 25, Khuddakanikāya, Itivuttaka, Section 222, page 259.

²⁷ *Paramatthadīpanī*, Aṭṭhakathā Khuddakanikāya, Itivuttaka, page 188.

2.2 THE NIRVANA ELEMENT

The Nirvana Element or *Nibbānadhātu*, means the Cessation Element (*Nirodhadhātu*) or Unconditioned Element (*Asaṅkhatadhātu*). Lord Buddha's greatest discovery was that "the Unconditioned exists." This is the Third Noble Truth (*Nirodhasacca*), the Supra-mundane Truth that the Cessation of Suffering is possible. It is explained in the *Saddhammapakāsinī* as follows:

*Nirodhopi ekavidho asaṅkhatadhātubhāvato,
pariyāyato pana duvidho saupādisesaanupā
disesato, tividho bhavattayavūpasamato, catup-
pidho catumaggādhigamanīyo, pañcavidho
pañcābhinandanavūpasamato, chabbidho
chataṇhākāyakkhayabhedato.*²⁸

Cessation (*Nirodha*) has the one direct meaning of being the Unconditioned Element (*Asaṅkhatadhātu*), but also has the two indirect meanings of being with Five Aggregates (*Saupādisesa*) or without the Five Aggregates (*Anupādisesa*), and then the three meanings of quieting the three realms, the four meanings of attaining the Four Paths, the five meanings of quieting the five delights, and the six meanings of extinguishing the six roots of craving.

The Truth of the Cessation of Suffering (*Nirodhasacca*) has two important meanings:

Meaning 1: *Nirodhasacca* is the unconditioned element (*Asaṅkhatadhātu*). This refers to *Nirodhadhātu* or *Nibbānadhātu* in the ultimate sense that the Arahants attain. The unconditioned element is not sub-

²⁸ *Saddhammapakāsinī*, *Khuddakanikāya Aṭṭhakathā Paṭisambhidāmagga*, book 1, page 215.

ject to causes and conditions. It has the characteristics of the unconditioned. Arising does not occur, passing away does not occur and while standing, change does not occur.

Meaning 2: The second aspect is expressed in the indirect meanings of the second, third, fourth, fifth and sixth above. The two aspects are *Saupādisesa* and *Anupādisesa*: *Saupādisesa* means having the Five Aggregates (*Upādi*) remaining and *Anupādisesa* means having no Five Aggregates (*Upādi*) remaining. This is the Nirvana Element or *Nibbānadhātu* that Arahants attain. Attaining path, fruit, Nirvana with *Upādi* remaining is called *Saupādisesanibbānadhātu* and without *Upādi* remaining is called *Anupādisesanibbānadhātu*.

Upādi here has two meanings:

1. The Five Aggregates that are clung to and possessed by Karma and defilements.
2. Defilements of clinging (*Upadāna*).

Therefore, *Upādi* can mean either ignorance, defilements, craving, and clinging or the Five Aggregates.

2.3

NIRVANA HAS AN OWNER

Nirvana is owned individually by each Noble One who has attained it. This is the reason why Lord Buddha refers to *Nibbānadharmma* as “one’s own.” Lord Buddha taught “*Jaññā Nibbānamattano*” meaning “Know your own Nirvana.” As Venerable Dhammapāla explains:

*Jaññā nibbānamattanoti aññesaṃ puthuj-
janānaṃ supinantepi agocarabhāvato ariyānaṃ
pana tassa tasseva āveṇikattā attasadisattā ca
Attāti laddhavohārassa maggaphalañāṇassa
sātisayavisayabhāvato ekantasukhāvaharā*

*nibbānaṃ asaṅkhatadhātu attanoti vuttaṃ. Taṃ nibbānaṃ jaṇṇā jāneyya, maggaphalañāṇehi paṭivijjheyya sacchikareyyāti attho, etena ariyānaṃ nibbāne adhimuttataṃ dasseti.*²⁹

Jaṇṇā Nibbānamattanoti [know your own Nirvana] means that Nirvana, the unconditioned element, brings happiness only to the one who is the brilliant object of path and fruit knowledge. It is called “one’s own” because Nirvana is not the object of an ordinary person, even in dreams. Nirvana is part of the path and fruit knowledge of all Noble Ones. Because Nirvana is like “one’s own self” it is called “one’s own.” “Know” means to experience Nirvana, to realize it with path and fruit knowledge. These words were spoken to the Noble Ones whose minds were directed towards Nirvana.

2.4

DHAMMAKĀYAS ARE UNCONDITIONED

Dhammakāya means the nine Supra-mundane phenomena (*Lokuttaradhamma*, Four Paths, Four Fruits and One Nirvana). *Dhammakāyas* are bodies attained in the Dhamma of Lord Buddha, the Private Buddhas, the Arahants and the Noble Ones. Ultimately, Dhammakāya is the Dhamma Nirvana Element that supports the state of Nirvana.

The Pāli word Dhammakāya is a compound of the words Dhamma and *Kāya*. The definitions of *Kāya* are:

1. Body (*Deha*),
2. Heap or collection (*Rāsi*).³⁰

²⁹ Paramatthadīpanī, Khuddakanikāya Atthakathā Udānakathā, Winyan Publishing, B.E. 2533, page 201-202.

³⁰ Phrachaoworawongthoe Kromluangchinawonsiriwat Somdetphrasangkaratchao Wat Ratchabaphit, Abhidhānappadpikā, third edition (Bangkok: Mahamakutrajavidyalaya Press, B.E. 2530), page 327.

Dhamma, here, means the nine Supra-mundane Dhammas [Four Paths, Four Fruits and One Nirvana] which are the ultimate qualities of Lord Buddha, the Private Buddhas (*Pacceka-buddha*), the Arahants and the Noble Disciples.

2.4.1 Lord Buddha as Dhammakāya

Lord Buddha states that the Tathāgata is Dhammakāya because His body (not the Five Aggregates that are conditioned dhammas) is attained Dhamma, namely, the nine Supra-mundane Dhammas.

*Tathāgatassa hetam vāseṭṭhā abhivacanam
dhammakāyo itipi brahmakāyo itipi dhamma-
bhūto itipi brahmabhūto itipi.*³¹

Vāseṭṭha and Bhāradvāja, the words Dhammakāya, Brahmakāya, Dhammabhūta and Brahmabhūta are names of the Tathāgata.

The Venerable Buddhaghosa explains in the *Sumaṅgalavilāsinī* that the body of the Tathāgata is Real Dhamma. It is attained Dhamma. Because Dhamma is the body of the Lord, Lord Buddha is thus Dhammakāya:

*Tattha dhammakāyo itipīti kasmā tathāgato
dhammakāyoti vutto. Tathāgato hi tepiṭakam
buddhavacanam hadayena cintetvā vācāya
abhinīhari. Tenassa kāyo dhammamayattā
dhammova. Iti dhammo kāyo assāti dhamma-
kāyo.*³²

³¹ The Pāli Tipiaka, Siamrat, book 25, Dīghanikāya Pāṭikavagga, Section 55, page 92.

³² *Sumaṅgalavilāsinī*, Aṭṭhakathā Dīghanikāya Pāṭikavagga, book 3, page 50.

Those words of Lord Buddha mean: Why is the Tathāgata called “Dhammakāya?” Because the Tathāgata thought the words (*Buddhavācāna*) that are the Tipiṭaka in His heart and expressed them in through his words. Thus, the body of Lord Buddha is real Dhamma, attained Dhamma. The Dhamma is the body of the Tathāgata. Therefore, Lord Buddha is Dhammakāya.

2.4.2 Private Buddhas as Dhammakāya

Lord Buddha also states that Private Buddhas (*Paccekabuddha*) have great and many Dhammakāyas.

Mahantadhammā Bahudhammakāyā... Those sages are Paccekabuddhas having great Dhammas and many Dhammakāyas.³³

The commentary explains these words of Lord Buddha in the Visuddhijanavilāsini:

*Kim bhūtā? Mahantadhammā pūritamahāsambhārā bahudhammakāyā anekadhammasabhāvasarīrā.*³⁴

Who are they? They are ones who have great Dhammas. They have gained great heaps of merit and many Dhammakāyas, not just a few Dhamma states as bodies [*Sarīra*].

³³ The Pāli Tipiṭaka, Siamrat, book 32, Khuddakanikāya, Apadāna, Section 2, page 20.

³⁴ Visuddhijanavilāsini, Aṭṭhakathā Khuddakanikāya, Apadāna, book 1, page 245.

2.4.3 Arahants as Dhammakāya

*Samvaddhitoyaṃ sugata
Rūpakāyo mayā tava
Ānandiyo dhammakāyo
Mama samvaddhito tayā.*³⁵

O Lord, the Well-gone, the physical body of the Lord, I have made [the Dhamma] grow and the Lord has made my Dhammakāya that has grown pleasing.

2.4.4 Dhammakāya as the Supra-mundane

Venerable Buddhaghosa explains that Dhammakāya is the Tathāgata (Thus-Gone) and that the Nine Supra-mundane Dhammas (*Lokuttara-dhammas*) are the body of the Tathāgata:

*Yo kho vakkali dhammanti idha bhagavā dhammakāya kho mahārāja tathāgatomti vuttaṃ dhammakāyataṃ dasseti. Navavidho hi lokuttaradhammo tathāgatassa kāyo nāma.*³⁶

In these words, the Blessed One is showing that the Tathāgatha is the Dhammakāya. “Mahārāja, the Dhammakāya is the Tathāgatha.” The nine kinds of Supra-mundane Dhammas or *Lokuttaradhammas* are called the body of the Tathāgatha.

The words, “Nine kinds of *Lokuttaradhammas*,” mean the Four Paths (*Magga*), Four Fruits (*Phala*) and One Nirvana Element (*Nibbānadhātu*) or Unconditioned Element (*Asaṅkhatadhātu*).

³⁵ The Pāli Tipiṭaka, Siamrat, book 33, Khuddakanikāya, Apadāna, Section 157, page 284.

³⁶ Sāratthapakāsinī, Aṭṭhakathā Saṅyuttanikāya Khandhavagga, book 2, page 342-343.

Dhammakāya that has attained the fruit of Arahantship and can hold the state of Nirvana is the Nirvana Element. It is eternal and unconditioned. It is the essence of Tathāgata and Arahants. Dhammakāya is not composed of Five Aggregates. It is not conditioned and not Dhamma with death. It is not subject to the Three Characteristics.

2.4.5 Dhammakāya and Lord Buddha Can Be Seen with the Eye of Insight

Those who see Dhammakāya with the Eye of Insight (*Ñāṇacakkhu*) [not the physical eyes] can ultimately also see Lord Buddha, the Private Buddhas and the Arahants. As Venerable Dhammapāla states in the Paramatthadīpanī:

*So ārakāva mayhaṃ, ahañca tassāti so bhikkhu
mayā vuttapaṭipadaṃ apūrento mama dūreyeva,
ahañca tassa dūreyeva. Etena maṃsacakkhunā
tathāgatadassanaṃ rūpakāyasamodhānañca
akāraṇaṃ, ñāṇacakkhunāva dassanaṃ dham-
makāyasamodhānameva ca pamāṇanti dasseti.
Tenevāha dhammaṃ hi so bhikkhave bhikkhu na
passati, dhammaṃ apassanto maṃ na passatīti.*

*Tattha dhammo nāma navavidho lokuttara-
dhammo, so ca abhijjhādīhi dussitacittena na
sakkā passituṃ, tasmā dhammassa adassanato
dhammakāyaṃ ca na passatīti.*

*Tathā hi vuttaṃ: kinte vakkali iminā pūtikāyena
diṭṭhena, yo kho vakkali dhammaṃ passati, so
maṃ passati. Yo maṃ passati, so dhammaṃ
passatīti.*

*Dhammabhūto brahmabhūtoti ca dhammakāyo
itipi, brahmakāyo itipīti ca ādi.³⁷*

³⁷ Paramatthadīpanī, Khuddakanikāya Aṭṭhakathā, Itivuttaka, page 334.

The words beginning with *so Ārakāva Mayham, Ahañca Tassa* [that monk is far from me and I am far from that monk] mean that a monk, who is not fully cultivating the Tathāgatha's practice is far from the Tathāgatha, and the Tathāgatha is far from him. With these words, the Lord shows that seeing the Tathāgatha with the physical eyes and the being physically close are not the path. Only seeing with the Eye of Insight (*Ñāṇacakkhu*) and being together in Dhammakāya are the path. Lord Buddha says, "Monks, that monk does not see the Dhamma. Not seeing the Dhamma, he does not see the Tathāgata."

It is explained, "the nine Supra-mundane Dhammas" are meant by Dhamma. One cannot see these Supra-mundane Dhammas with a mind obstructed by covetousness. Not seeing these Dhammas, one does not see the Dhammakāya.

This is again confirmed by what Lord Buddha said to Vakkali:

"Vakkali, why do you want to see this rotten body? One who sees the Dhamma, sees me. One who sees me, sees Dhamma. Whoever sees the Dhamma sees me, the Tathāgata. Whoever sees the Tathāgata, sees the Dhamma.

The Tathāgata is the Dhamma and the Tathāgata is Brahma.

The Tathāgata is Dhammakāya, and the Tathāgata, is Brahmakāya."

2.5

THE PURE NIRVANA ELEMENT IS TRUE SELF

2.5.1 The Dhammakāyas of Lord Buddhas and Arahants are True Self

The Dhammakāyas of Lord Buddha, the Private Buddhas and the Arahants are True self:

*Paramāṇ vā attabhūta dhammakāyato aññaṇi paṭipakkhaṇi vā tadanatthakaraṇi kilesacora-gaṇaṇi mināti hiṇsaṭīti paramo.*³⁸

Either perfection will destroy opponents of the Dhammakāya, that is Self, or it will destroy the group of robbers that are the defilements that bring destruction to the Dhammakāya that is Self. For those reasons, it is called ultimate (*Parama*).

Various scriptural sources indicate that the Nirvana Element (*Nibbānadhātu*), which has the substance and essence of being True Self, is the Dhammakāya Arahant (Arahant body that is attained in Dhamma). It is specifically the *Dhammakāya* that has attained the fruit of the Arahantship of the Buddha, the Private Buddhas and the Arahants.

Brahmamunī (Suvacathera) explains that Tathāgata means Dhammakāya which is pure Dhamma, not the Five Aggregates:

Dhamma that is called Dhammakāya is the unconditioned Dhamma that is both without lust (*Virāga*) and with lust (*Sarāga*). If it is Dhamma without lust (*Virāgadhamma*), it is pure. If it is not yet without lust, it is not pure. The Dhammakāya cited in the Aggañña Sutta as “Dhammakāya, Brahmakāya, Dhammabhūta and Brahmabhūta are the names of

³⁸ Paramatthadīpanī, Khuddakanikāya Atthakathā, Cariyāpiṭaka, page 324.

the Tathāgata,” is also cited by Lord Buddha in many other places. For example, it is cited in the Aggivesasanavacchagotara Sutta. In this Sutta, Lord Buddha shows Vacchagotara Paribājaka that whoever designates the Tathāgata as form, feeling, perception, volition and consciousness, is not correct. The Tathāgata has abandoned form, feeling, perception, volition and consciousness, like a palm tree without roots and without a top, no longer growing.

It is meant that the Tathāgata is not mind, not matter, not the Five Aggregates, not the six sense spheres, not the Earth, Water, Fire, Wind elements, and not worldly elements. The Tathāgata is just Dhamma which sometimes in some places is called ‘I’. For example, in the Vakkali Sutta Lord Buddha says, “What is the benefit of seeing this rotten body? One who sees Dhamma, sees me. One who sees me, sees Dhamma.” The word ‘I’ is usually used conventionally as I age, I am in pain, I die, I am subject to Karma. This is the common usage. But, the ‘I’ that does not age, does not have pain and does not die, also exists. The ‘I’ used in the Vakkali Sutta is not the three ‘I’s’ above, which are to be contemplated [as common usage], but the ‘I’ of the Tathāgata. This ‘I’ is the Dhammakāya that is pure.³⁹

His Holiness Somdej Phra Saṅgharāja Sā (Pussadevamahāthera) explains in the Paṭhamasamabodhi for Buddhist Studies Grades 1-3 (revised by Somdej Phra Wachirayan 23/2538, published by the Mahāmakut-rajavidyalaya Foundation, page 10) that Lord Buddha appeared as both form and Dhammakāya:

³⁹ Brahmanunī (Suvacathera), Pathakatha Ruang Kai Sam [Sermon on the Three Bodies], 4th edn, (Bangkok: Mahamakutarakajavidyalaya, 1984), page 35-36.

Evam atidullabhapātubhāvo, even the Tathāgata-uṅgīrasa-sakayamunī Gotama-sammā-sambuddha [Lord Buddha], who had an appearance in the world that is hard for living beings to reach. Lord Buddha appeared in the world both as the form body and as Dhammakāya together with the Teachings (*Acchariya-abbhūta-dhamma*). This is the definition of a Buddha. The appearance of the form body came first in the womb (*Okkantisamaya*) and birth from the womb (*Nikkhamanasamaya*). Arising of the Dhammakāya came with the excellent attainment of Right Knowledge of Self-enlightenment (*Anuttarasammāsambhodiñāṇa*).

2.5.2 Self is One's Refuge

Lord Buddha has also indicated the virtue of those who have made themselves a refuge by stating that those who provide offerings to people with self (*Attā*) as refuge (*Dīpā*) shall gain great merit:

*Ye attadīpā vicaranti loke
akiñcanā sabbadhi vipparamuttā
kālena tesu habyaṃ pavecche.*⁴⁰

A Brahman who desires merit gives offerings to people who have themselves as refuge, have no defilements and have attained liberation in all Dham-mas. It is the right occasion.

And the commentary of this verse explains:

*Attadīpā ti attano guṇe eva attano dīpaṃ katvā
vicarantā khīṇāsvā vuccanti.*⁴¹

⁴⁰ The Pāli Tipiṭaka, Siamrat, book 25, Khuddakanikāya, Suttanipāta, Section 362, page 423-424.

⁴¹ Paramatthajotikā, Aṭṭhakathā Khuddakanikāya, Suttanipāta, book 2, page 240.

The Arahant who makes his own virtue his refuge,
the Lord calls one who has Self as refuge.

In the Paṭisambhidāmagga, Venerable Sārīputta does not directly state that a characteristic of Nirvana in the ultimate is Self, the opposite to the non-self characteristic of the Five Aggregates. He only states that when examined, the extinguishing of the Five Aggregates to be in Nirvana is of highest benefit [*Paramatṭham Nibbānam*]. But, the Venerable also shows the characteristics of Nirvana in the ultimate as follows:

Nirvana is a place with defense (*Tāṇam Nibbānam*),
Nirvana is a place with protection (*Leṇam Nibbānam*),
Nirvana is a place of refuge (*Saraṇam Nibbānam*).

This is in accordance with the words of Lord Buddha to have [True] self (*Attā*) as refuge (*Saraṇā*) and [True] self as shelter (*Dīpā*).

Important words of Lord Buddha in the Third Nibbāna Sutta show that the characteristics of Nirvana, both *Saupādisesanibbānadhātu* and *Anupādisesanibbānadhātu*, are without birth (*Ajātam*), without becoming (*Abhūtam*), without creation (*Akataṃ*) and are unconditioned (*Asaṅkhatam*).

Atthi bhikkhave ajātaṃ abhūtaṃ akataṃ asaṅkhatam. No ce taṃ bhikkhave abhavissa ajātaṃ abhūtaṃ akataṃ asaṅkhatam. Nayidha jātassa bhūtassa katassa saṅkhatassa nissaraṇam paññāyetha.

*Yasmā ca kho bhikkhave atthi ajātaṃ abhūta akata asaṅkhatam. Tasmā jātassa bhūtassa katassa saṅkhatassa nissaraṇam paññāyati.*⁴²

⁴² The Pāli Tipiṭaka, Siamrat, book 25, Khuddakanikāya, Udāna, Section 160, page 207-208.

Monks, if the unconditioned without birth, without becoming, without causes, and without creation did not exist, the escape from the conditioned with birth, with becoming, with causes, and with creation would not appear in this world.

Monks, because there is the unconditioned without birth, without becoming, without causes, and without creation, the escape from the conditioned with birth, with becoming, with causes, and with creation does exist.

The words of Venerable Sāriputta in the Paṭisambhidāmagga are in accordance with this statement of Lord Buddha that Nirvana in the ultimate is unconditioned (*Asaṅkhataṃ*). It is the Dhamma that the Arahants attained through the right course of practice. They have seen and realized the Nirvana element or *Nibbānadhātu*, namely, the *Saupādisesanibbānadhātu* and *Anupādisesanibbānadhātu* for themselves.

2.6

THE NIRVANA ELEMENT DOES NOT PERISH

The Nirvana Element does not perish. At death an Arahant does not become completely annihilated. His *Anupādisesanibbānadhātu*, the eternal dhamma, does not perish with the Five Aggregates. This is stated in the Yamaka Sutta⁴³ regarding whether an Arahant becomes annihilated at death:

On one occasion the Venerable Sāriputta was dwelling near Sāvatti in Jeta's Grove of Anātha-Piṇḍika. Now on that occasion the following pernicious view had arisen in a monk named Yamaka, "As I understand the Dhamma taught by the Blessed One, a

⁴³ The Pāli Tipiṭaka, Siamrat, book 17, Saṅguttanikā Sagāthavagga, Sections 198-199, page 132-136.

monk whose taints are destroyed is annihilated and perishes with the breakup of the body and does not exist after death.”

A number of monks heard that such a pernicious view had arisen in the monk Yamaka. Then they approached the Venerable Yamaka and exchanged greetings with him, after which they sat down to one side and said to him.

“Is it true, friend Yamaka, that such a pernicious view as this has arisen in you, “As I understand the Dhamma taught by the Blessed One, a monk whose taints are destroyed is annihilated and perishes with the breakup of the body and does not exist after death.” “Exactly so, friends.”

“Friend Yamaka, do not speak thus. Do not misinterpret the Blessed One. It is not good to misrepresent the Blessed One. The Blessed One would not speak thus, ‘A monk whose taints are destroyed is annihilated and perishes with the breakup of the body and does not exist after death.’”

Yet, although he was admonished by the monks in this way, the Venerable Yamaka still obstinately grasped that pernicious view, adhered to it, and declared, “As I understand the Dhamma taught by the Blessed One, a monk whose taints are destroyed is annihilated and perishes with the breakup of the body and does not exist after death.”

Since those monks were unable to detach the Venerable Yamaka from that pernicious view, they rose from their seats, approached the Venerable Sāriputta, and told him all that had occurred adding, “It

would be good if the Venerable Sārīputta would approach the monk Yamaka out of compassion for him.” The Venerable Sārīputta consented by silence.

Then, in the evening, the Venerable Sārīputta emerged from seclusion. He approached the Venerable Yamaka and exchanged greetings with him, after which he sat down to one side and said to him.

“Is it true, friend Yamaka, that such a pernicious view as this has arisen in you, ‘As I understand the Dhamma taught by the Blessed One, a monk whose taints are destroyed is annihilated and perishes with the breakup of the body and does not exist after death?’ “Exactly so, friend.”

[Venerable Sārīputta’s answers, Sections 202-203]

“What do you think, friend Yamaka, do you regard form, feeling, perception, volitions and consciousness as the Tathāgata?” “No, friend.”

“What do you think, friend Yamaka, do you regard the Tathāgata as a state without form, without feeling, without perception, without volitions, without consciousness?” “No, friend.” [Venerable Yamaka means that the Tathāgata is a state that consists of the Five Aggregates.]

“But, friend, when you cannot find the real and actual Tathāgata here in this very life, is it fitting for you to declare, ‘As I understand the Dhamma taught by the Blessed One, a monk whose taints are destroyed is annihilated and perishes with the breakup of the body and does not exist after death?’”

[Venerable Yamaka then understands that the Tathāgata and the Arahants are not the Five Aggregates, but are *Nibbānadhātu* (*Saupādisesanibbānadhātu* and *Anupādisesanibbānadhātu*) which does not perish with the Five Aggregates and so he attained the Dhamma in that instant.]

“Formerly, friend Sāriputta, when I was ignorant I did hold that pernicious view, but now that I have heard this Dhamma teaching of the Venerable Sāriputta I have abandoned that pernicious view and have made the breakthrough to the Dhamma.”

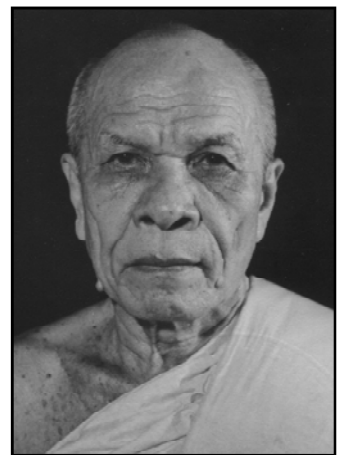
2.7

REVERED MONKS SPEAK OF THE NIRVANA ELEMENT

Sermons of disciples who are widely revered indicate that *Nibbānadhātu* or the Nirvana element is True Self.

2.7.1 Luang Phor Wat Paknam [หลวงพ่อดปากน้ำ]

Venerable Luang Phor Wat Paknam, Phra Monkol Thepmuni (Sodh Candasaro) of Wat Paknam, Bhasichareon, Bangkok, who practiced rightly according to the Four Foundations of Mindfulness and reached Dhammakāya gave the sermon “Tilakkhanatikatha” on August BE 2497 [CE 1954], it is taken from the book “Luang Phor Wat Paknum Biography and works, A compilation of 63 Sermons,” page 407.



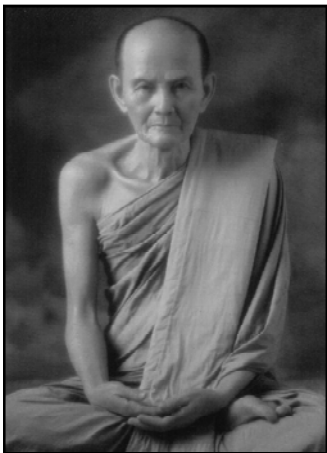
As for the Arahant body, if you get there, it is truly permanent, happy and Self. The Dhammakāya also has an aggregate, but it is Dhamma Aggregate. It is not the Five Aggregates. There is also an element, but a passionless element (*Virāgadhātu*) and passionless dhamma (*Virāgadhamma*). All of it is dhamma. Therefore, the Dhammakāya Arahant is totally permanent, happy and self. The refined Dhammakāya Arahant is also permanent, happy and self.

2.7.2 Phra Acharn Mun Bhūridattamahāthera [หลวงปู่มั่น ภูริทัตโต]

Venerable Phra Acharn Mun Bhūridattamahāthera stated:

Having all the treasures is not as sublime as having Self because Self is the place where all the treasures arise.⁴⁴

The Venerable gave a sermon on *Nibbānadhamma* as follows:



All of the Arahants have extinguished the three realms with shining success. Through examination and perseverance in practice, they have become perfectly trained (*Bhāvito bahulīgato*). This was a major accomplishment, to cultivate their minds to have the power to examine all conventional things and destroy them to become inactive (*Akiriya*). Then, the Arahants were able to extinguish the three worlds. In the extinguishing of the

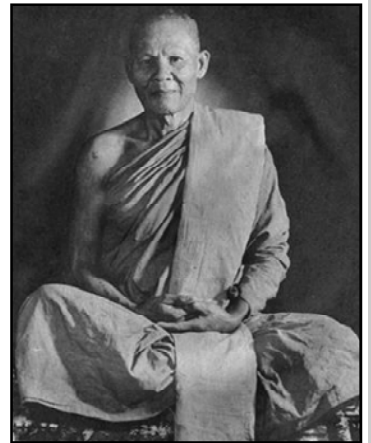
⁴⁴ An inscription at Phra Acharn Mun Buridatta Mahāthera museum, Wat Pa Sutthavad, Amphoe Muaeng, Sakon Nakhon Province.

three worlds, all the Arahants did not fly up above the world of sensual desire, Pure Form or the Formless World. They remained where they were. Even Lord Buddha, the Venerable One just sat at the foot of the Bodhi tree. When about to extinguish the three worlds, Lord Buddha did not fly up above the three worlds, but extinguished them in the mind. The mind itself is where the three worlds exist. Therefore, those wishing to extinguish the three worlds must extinguish their own minds up to the destruction of action (*Kiriyā*) and all that is unreal from the mind. There is only non-action [*Nirodha-dhātu*] or [*Nibbānadhātu*] and *Ṭhitidhātu* and *Ṭhitidhamma*, [permenant element and Dhamma], which never die [*Amatadhamma*].⁴⁵

2.7.3 Luang Pu Chop Thānasamo [หลวงปู่ชอบ ฐานสโม]

Luang Pu Chop Thānasamo, Wat Pa Khokmon, Tambon Phanoi, Amphoe Wangsaphung, Loei Province states:⁴⁶

Nirvana is not annihilation, and it is not according to what the world reckons or speculates. If you truly practice correctly, you will see the Truth, know the Truth, see Nirvana yourself, see Lord Buddha, the Dhamma, the Sangha, and the teachers who are pure. All manner of doubt in you will cease.



⁴⁵ Venerable Phra Acharn Mun Buridatta Mahāthera, Muttodaya, Rungsaeng Publishing, Page 27.

⁴⁶ Revised Biography, 2535, Page 129-130

2.8 SUMMARY

Nirvana in the ultimate is the Nirvana Element (*Nibbānadhātu*) or cessation element (*Nirodhadhātu*). This means *Saupādisesanibbānadhātu* while Lord Buddha, Private Buddhas and the Arahants still possess the Five Aggregates and *Anupādisesanibbānadhātu* when their Five Aggregates perish (die). The Nirvana Element is that which holds the state of Nirvana.

The Lord Buddha and the Arahants who have attained the Nirvana Element call themselves *Dhammakāya*, *Brahmakāya*, *Dhammabhūta* or *Brahmabhūta* because their bodies are attained Dhamma, namely, the nine Supra-mundane Dhammas.

In this sense *Dhammakāya*, *Brahmakāya*, *Dhammabhūta* or *Brahmabhūta* that have attained Path-Fruit-Nirvana are the nine Supra-mundane Dhammas or Nirvana Element. They are an eternal Dhamma, the holder of the qualities and/or the state of Nirvana. This is the reason why the Lord Buddha teaches, “You must be one who has Self as refuge (*Attasaraṇā*), Self as shelter (*Attadīpā*), nothing else as shelter. You must be one who has Dhamma as refuge (*Dhammasaraṇā*), Dhamma as shelter (*Dhammadīpā*), nothing else as shelter.”

The Self that the Lord Buddha refers to is the worldly self and the supra-mundane Self. This means that one must depend on oneself, the worldly self while one is still alive, to study and practice until one realizes and sees the Supra-mundane Self.



APPENDIX

THE THREE ASPECTS OF NIRVANA

3rd aspect

THE HOME OF THE NIRVANA ELEMENT

ĀYATANA

Chapter Outline

- 3.1 Nirvana as Home *p.456*
- 3.2 Nirvana as Brightest and Purest *p.459*
- 3.3 Nirvana Is to Be Experienced
for Oneself *p.461*
- 3.4 Revered Monks Confirm that
Nirvana Exists *p.463*
- 3.5 Summary *p.475*

3.1 NIRVANA AS HOME

3.1.1 Nirvana as Home (Āyatana) Exists

In the First Nibbāna Sutta Lord Buddha states:

*Atthi bhikkhave tadāyatanam. Yattha neva paṭhavī na āpo na tejo na vāyo na ākāśaṇaṇ cāyatanam na viññāṇaṇcāyatanam na ākiṇ caññāyatanam na nevasaññānāsaññāyatanam nāyam loka na paraloka na ubho candimasuriyā. Tamaham bhikkhave neva āgatiṃ vadāmi na gatiṃ na tḥitiṃ na cutiṃ. Na upapattiṃ appattiṭḥam appavattaṃ anārammaṇameva. Tam esevanto dukkhassāti.*⁴⁷

There exists, monks, Nirvana as home (*Āyatana*), a dwelling place where there is neither earth, nor water, nor fire, nor wind, nor sphere of infinity of space, nor sphere of infinity of consciousness, nor sphere of nothingness, nor sphere of neither perception nor non-perception, nor this world, nor the next world, nor sun nor moon. I, the Tathāgata, do not speak of that *Āyatana* as coming or going, or as remaining, falling, or arising. That *Āyatana* is without foundation, without occurrence, without sense-object. It is the end of suffering.

In the Fourth Nibbāna Sutta Lord Buddha states:

Calitaṃ anissitassa calitaṃ natthi. Calite asati, passaddhi. Passaddhiyā sati, rati na hoti. Ratiyā asati, āgatigati na hoti. Āgatigatiyā asati, cutūpa-

⁴⁷ The Pāli Tipiṭaka, Siamrat, book 25, Khuddakanikāya, Udāna, Section 158, page 206-207.

*pāto na hoti. Cutūpapāte asati, nevidha na huram
na ubhayamantare. Esevanto dukkhassa.*⁴⁸

Instability [struggle due to craving and wrong view] is with one with craving and wrong view and is not with one without them. When there is no instability peaceful tranquility arises. When there is peaceful tranquility there is no sensual desire. When there is no sensual desire there is no coming-and-going. When there is no coming-and-going there is no de cease-and-arising [death and rebirth]. When there is no de cease-and-arising, there is neither this world nor next world nor in between the two worlds. This is the end of suffering.

Āyatana that is Nirvana means the dwelling place⁴⁹ [home] of the Nirvana Element or *Anupādisesanibbānadhātu* (Nirvana without life remaining) of the Arahants whose Five Aggregates have perished at death. Only the Nirvana Element (Dhamma that sustains the state of Nirvana) remains. It is an eternal, unconditioned Dhamma with the characteristics of the unconditioned that arising does not occur (*Na uppādo paññāyati*), passing away does not occur (*Na vayo paññāyati*) and while it stands, changeability does not occur (*Na ñhitassa aññathattam paññāyati*).

Some teachers believe that Nirvana is Non-self and *Āyatana* Nirvana does not mean a place. This is stated in the second footnote of the Thai Tipiṭaka B.E. 2549:

Āyatana is Nirvana. Here Lord Buddha calls Nirvana an *Āyatana* because it is a causal object. It is the cause of path and fruit knowledge. This is like

⁴⁸ The Pāli Tipiṭaka, Siamrat, book 25, Khuddakanikāya, Udāna, Section 161, page 208.

⁴⁹ Pāli-Thai-Sanskrit Dictionary, Phrachaoborommawongthoe Kromphrachanthaburinaruenat: 25 November B.E. 2512, p. 122: *Āyatana* means source or dwelling place meaning of country of birth (*sañjātidesa*), cause (*hetu*) and dwelling place (*vāsaṭṭhāna*).

calling form a domain of *Āyatana* (*Rupāyatana*) because form is the causal object of eye consciousness [Khuddhakanikāya Apadāna p.407]. It does not mean a land or a place.

The learned must get rid of doubt by carefully studying, practicing and developing wisdom (*Paññā*) through reading, reflecting and meditation to see and realize both conditioned and unconditioned Dhammas and the Four Noble Truths. They must know, see and become the Nirvana Element (*Nibbānadhātu*) for themselves. This Dhamma is to be directly experienced by oneself. Do not waste time arguing with others. You can personally experience valid and reliable proof that *Āyatana* Nirvana is the home of the Nirvana Element, as realized and testified to by the Noble Ones.

3.1.2 Nirvana as Truth

In the Second Nibbāna Sutta, Lord Buddha says that Truth (*Sacca*) is Nirvana, the Nirvana Element and *Āyatana* Nirvana that is seen by the Noble Ones (Arahants), but is difficult for the ordinary person to see:

*Duddasaṃ anataṃ nāma
Na hi saccaṃ sudassanaṃ
Paṭividdhā taṇhā jānato
Passato natthi kiñcanaṃ.*⁵⁰

Truth (*Sacca*) or Nirvana is a natural phenomena that is hard to see. It is without struggle or craving. It is not easy to see. Only those who have abandoned craving and defilements can know it and see it.

⁵⁰ The Pāli Tipiṭaka, Siamrat, book 25, Khuddakanikāya, Udāna, Section 159, page 207.

3.2 NIRVANA AS BRIGHTEST AND PUREST

In the Kevaṭṭa Sutta, Lord Buddha states that there is no darkness in Nirvana, only pure, bright radiance. Those who have attained path, fruit and Nirvana are able to know it and see it, but not with the physical eyes:

*Viññāṇaṃ anidassanaṃ
Anantaṃ sabbaṭo pabhaṃ.*⁵¹

Nirvana can be realized but it is *Anidassa* [not seen with the physical eyes], *Ananta* [eternal without arising or passing away] and has bright or clearer, purer radiance than all other dhammas.

Lord Buddha also states this in the Khuddakanikāya Apadāna:

*Yattha āpo ca paṭhavī
Tejo vāyo na gādhati
Na tattha sukkā jotanti
Ādicco nappakāsati
Na tattha candimā bhāti
Tamo tattha na vijjati.*⁵²

There is no water, Earth, Fire or Wind in Nirvana. Venus' rays do not reach Nirvana. Sunshine does not reach it. The moon's rays do not reach it. [But,] there is no darkness in Nirvana.

Venerable Buddhaghosa explains Lord Buddha's words in the Papañcasūdanī to mean that there are no other Dhammas brighter, clearer or purer than Nirvana:

⁵¹ The Pāli Tipiṭaka, Siamrat, book 11, Dīghanikāya Sīlakhandhavagga, Section 350, page 283.

⁵² The Pāli Tipiṭaka, Siamrat, book 25, Khuddakanikāya, Khuddakapāṭha, Section 50, 85 and The Pāli Tipiṭaka, Siamrat, book 33, Khuddakanikāya, Apadāna, Section 126, page 202.

*Tattha viññānanti vijānitabbaṃ. Anidassananti cakkhuviññāṇassa āpāthaṃ anupagamanato anidassanaṃ nāma. Padadvayenapi nibbāna-meva vuttaṃ. Anantanti tayidaṃ uppādavaya-antarāhitattā anantaṃ nāma. Vuttaṃpi hetuṃ: Antavantāni bhūtāni Asambhūtaṃ anantakaṃ. Bhūte antāni dissanti Bhūte antā pakāsitāti. Sabbatopabhanti sabbaso pabhāsampannaṃ. Nibbānato hi añño dhammo sapabhātaro vā jotivantatāro vā parisuddhatāro vā paṇḍarataro vā natthi.*⁵³

In this verse, the word *Viññāṇaṃ* means nature that one can come to realize. The word *Anidassanaṃ* means that it cannot be seen with the eyes. It cannot enter the realm of eye consciousness. Lord Buddha refers only to Nirvana in these two verses. The word *Anantaṃ* means this Nirvana is without end because it is without arising and passing away [as it is an eternal dhamma which is perpetual without death, rebirth, or aging].

As Lord Buddha stated:

There is an end to all beings, [but] Nirvana is a natural phenomena with no arising and no end. There is an end to beings and I have stated that end.

The word *Sabbatopabhaṃ* means total bright light in all respects. There is no other Dhamma that has a brighter light, more radiance, purer, whiter or clearer than Nirvana.

⁵³ Papañcasūdanī, Aṭṭhakathā Majjhimanikāya Majjhimaṇṇāsaka, book 2, page 320-321.

3.3

NIRVANA IS TO BE EXPERIENCED FOR ONESELF

Venerable Mahānāma commented in the Saddhammapakāsinī that the Noble Ones are able to see Nirvana.

*Dassananti hi sotāpattimaggo. So hi paṭhamam nibbānadassanto dassananti vutto. Gotrabhu pana kiñcāpi paṭhamataram nibbānam passati, yathā pana rañño santikam kenacideva karaṇīyena āgato purise dūrato va rathikāya carantam hatthikkhandhagatam rājānam disvāpi, tiṭṭho te rājāti puṭṭho, disvā kattabbakiccassa akatattā na passāmīti āha. Evameva nibbānam disvā kattabbassa kilesappahānasābhāvā na dassananti vuccati. Tam hi ñāṇam maggassa āvajjanaṭṭhāne tiṭṭhati.*⁵⁴

The word *Dassanam* [vision] means the Stream Enterer Path (*Sotāpattimagga*). *Sotāpattimagga* is called as *Dassanam* [vision] because Nirvana is first seen here. Although *Gotrabhūñāṇa* [Change-of-lineage knowledge] also permits seeing Nirvana, it is counted as ‘not yet seeing’ because the defilements that should be abandoned have not yet been abandoned. Like a man arriving at the palace of a King on business, even though he saw the king on an elephant’s neck far down the road, when he is asked, “Have you met the king?” He must answer “no, I have not yet met the king” because the business has not yet been done. *Gotrabhūñāṇa* thus stands as pre-path (*Āvajjanacitta*).

⁵⁴ Saddhammapakāsinī, Khuddakanikāya Aṭṭhakathā Paṭisambhidāmagga, book 1, page 300.

In the Dhammapada, Lord Buddha describes Nirvana as a place (*Nibbānaṭṭhānaṃ*) where Asekhamunī (Arahants) go without trouble and grief:

*Ahiṃsakā ye munayo
Niccaṃ kāyena saṃvutā
Te yanti accutaṃ ṭhānaṃ
Yattha gantvā na socare.*⁵⁵

Sages who do not harm and are constantly restrained in body, go to the place without birth, where, they do not grieve.

Venerable Buddhaghosa commented in the Dhammapada Aṭṭhakathā that:

*Accutanti sassataṃ. Ṭhānanti akuppaṭṭhānaṃ
dhuvaṭṭhānaṃ yatthāti yasmim gantvā na socanti
na vihaññanti, taṃ nibbānaṭṭhānaṃ gacchantīti
attho.*⁵⁶

The word *Accutaṃ* means permanent. The word *Ṭhānaṃ* is a place that does not aggravate, a place that is perpetual. The word *Yattha* means that the sages go to that place, Nirvana, where [the Asekha] go and do not grieve. That is, they are not troubled.

⁵⁵ The Pāli Tipiṭaka, Siamrat, book 33, Khuddakanikāya, Dhammapadakāthā, Section 27, page 45.

⁵⁶ Dhammapada Aṭṭhakathā, Khuddakanikāya Aṭṭhakathā, Dhammapadakāthā, book 6, page 180.

3.4

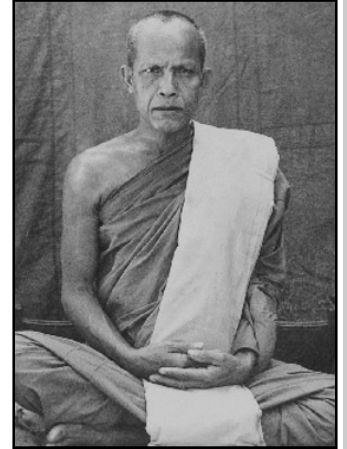
REVERED MONKS CONFIRM THAT NIRVANA EXISTS

3.4.1 Luang Pu Tue Acaladhammo⁵⁷ [หลวงปู่ตื้อ อจลธมฺโม]

Ever since the Ruler, the Supra-mundane Being became an Arahant and entered Nirvana, Nirvana has continued to exist. It does not become annihilated. Lord Buddha entered Nirvana and still exists in Nirvana.

Venerable Moggalāna, Sāriputta, Anuruddha and Ānanda entered Nirvana and still exist in Nirvana. For the Venerable bhikkhunīs [Nuns or female monks] who ordained in body, speech and mind, their minds are in Nirvana and they also can enter Nirvana. Nirvana is like the moon. The moon does not age. The moon does not feel pain. The moon does not feel hot or cold. The stars do not get born or die.

People here are crazy with long necks, white eyes and long tongues. It is of no use. The Dhamma arises from the heart of the Lord Buddha. It arises from all the Arahants. Why do all of us and all of them not know it? Why do we not see it? When we become Arahants, Stream-enterers or Non-returners, we will be able to know the place where Lord Buddha is, the place where the Arahants are.



⁵⁷ Ācāriyadhammodayāna B.E. 2536 (1993), page 127; edited by Phisology and Buddhadhamma Group; Horattanachai Press.

3.4.2 Luang Phor Wat Paknam [หลวงพ่อดปากน้ำ]

Luang Phor Wat Paknam, Phra Mongkol Thepmuni (Sodh Candasaro) practiced concentration and insight meditation according to the Four Foundations of Mindfulness to Dhammakāya and taught:

When the meditator reaches Dhammakāya, he mindfully uses the *Ñāṇa* of Dhammakāya to examine bodies within bodies, feelings within feelings, minds within minds and dhammas within dhammas, both inside and outside the body to develop wisdom and gain realization of Dhamma states (both conditioned and unconditioned) to know, see and become the Nirvana Element (*Nibbānadhātu*) which is the attainment of Path Dhammakāya, Fruit Dhammakāya and Nirvana in accordance with each individual level.⁵⁸

[Meditating to Nirvana with Dhammakāya]

Line the minds of all the bodies concentrically at the center of the most refined Dhammakāya Arahant. Take the mind of the Dhammakāya Arahant as a base to cultivate *Jhānasamāpatti* (the Four *Rūpa Jhānas*) upwards (*Anulom*) and downwards (*Paṭilom*) 1-2-3 times until the mind becomes clear and free from defilements and Hindrances, gentle and workable. Then, the most refined Dhammakāya Arahant will attain cessation, extinguishing the causes of suffering. This is done by stopping still at the center of Dhammakāya Arahant to attain the Dhammakāya Arahant within and then, coming out

⁵⁸ Phra Mongkol Thepmuni (Sodh Candasaro), Magga-phala bhisadan no. 3 (Reserved only for Advanced Dhammakaya Meditator).

of the trance without examining the objects of the trance and entering the center of the original *Dhātu-dhamma*, which is the place where the *Dhātu-dhamma* and the spheres of vision-memory-thought-and awareness [mind] and where all the defilements, ignorance, craving and clinging of the most crude to the most refined worldly bodies lie.

Destroy or abandon all the unwholesome minds of all the bodies in all three realms until they become pure, only leaving the completely pure mind (*Ñāṇa-ratana*) of the most refined Dhammakāya. One then lets go of one's clinging to the Five Aggregates and the pleasures of the trances, not permanently, but only temporarily as *Vikkhambhana-vimutti* [deliverance by suppression]. The crude Dhammakāya will enter the center, and the most refined Dhammakāya will, then, appear in *Āyatana* Nirvana.

Then, align one's most refined Dhammakāya at the center of the center of *Nibbānadhātu* (Nirvana Element) which is the most refined Dhammakāya of Lord Buddha that is seen sitting on the throne with great radiance surrounded by numerous Nirvana Elements or *Nibbānadhātus* (*Anupādisesa-nibbānadhātu*) of the Arahant disciples whose Five Aggregates have perished sitting in a circle turning to the right around Lord Buddha.

At this moment the mind of *Gotrabhū* has Nirvana as its object.

- [1] Use the eye (*Ñāṇa*) of Dhammakāya Gotrabhū to examine the Four Noble Truths at the center of the Human Body to see and realize the Noble Truths

while cultivating *Samāpatti*. Then, Dhammakāya Gotrabhū will enter the center [disappear]. A clear sphere will appear with a diameter measuring ten meters and soon that center will become a bright and clear Dhammakāya Sotāpattimagga (the Stream-enterer Path Dhammakāya) with a lap-width of ten meters and height of ten meters or more with a lotus bud crown on the head.

Destroy (abandon) the lower Fetters, namely, *Sakkāyadiṭṭhi* (Self Concept), *Vicikicchā* (Doubt) and *Sīlabbataparāmāsa* (adherence to rules and rituals). Then, Dhammakāya Sotāpattimagga will disappear entering the center and *Dhammakāya Sotāpattiphala* (the Stream-enterer Fruit Dhammakāya) will appear entering *Phalasamāpatti* (fruit attainment). Examine the Five *Paccavekkhaṇas*, namely, Path, Fruit, Abandoned Defilements, Remaining Defilements and Nirvana. One will attain path and fruit to become a Stream-enterer and one's Dhammakāya Sotāpattiphala Sphere will become clear and stay clear, never turning murky or small again.

- [2] Then, Dhammakāya Sotā will enter trance and examine the Four Noble Truths of the Celestial Body to see clearly suffering, its cause, its cessation and the path leading to its cessation in the same way as stated above. At the center, one's Dhammakāya Sotā will enter the center (disappear) and a bright sphere with a diameter measuring twenty meters will appear. Soon that center will become a bright and clear Dhammakāya Sakadāgāmimagga with a lap-width of twenty meters and height of twenty meters or

more and a lotus bud on the head. Having gotten rid of the three lower Fetters, one permanently weakens greed, hatred and delusion. The Dhammakāya Sakadāgāmimagga will enter the center and the Dhammakāya Sakadāgāmiphala will appear entering *Phalasamāpatti* and examining the Five *Paccavekkhaṇas*. One will attain path and fruit to become a Once-returner and will see one's Dhammakāya Sakadāgāmiphala Sphere as always pure and clear from then on.

- [3] Then, Dhammakāya Sakadāgāmī will enter trance and examine the Four Noble Truths of the Brahman Body to truly see suffering, its cause, its cessation and the path leading to its cessation. At the center, one's Dhammakāya Sakadāgāmī will enter the center and disappear. Then, a bright sphere with a diameter measuring thirty meters will appear. That center will become a bright, clear and pure Dhammakāya Anākāmimagga with a lap-width of thirty meters and height of thirty meters or more and a lotus bud on the head. One abandons the Fetters of *Kāmarāga* (Sensual Desire) and *Paṭigha* (Irritation). The Dhammakāya Anākāmimagga will enter the center [disappear] and Dhammakāya Anākāmiphala will appear entering *Phalasamāpatti* and examining the Five *Paccavekkhaṇas*. One will attain the path and fruit to become a Non-returner and will see one's Dhammakāya Anākāmiphala Sphere as always pure and clear from then on.
- [4] Then, Dhammakāya Anāgāmī will enter trance and examine the Four Noble Truths of the Formless-Brahma body to truly see suffering, its cause, its

cessation and path leading to its cessation. At the center, one's Dhammakāya Anāgāmī will enter the center and disappear. Then, a bright sphere with a diameter measuring forty meters will appear. That center will become a bright and clear Dhammakāya Arahattamagga with a lap-width of forty meters and height of forty meters or more, with a lotus bud on the head. One permanently abandons the five higher Fetters of *Rūparāga* (Attachment to the Pure Form Realm), *Arūparāga* (Attachment to the Formless Realm), *Māna* (Conceit), *Uddhacca* (Restlessness) and *Avijjā* (Ignorance). The Dhammakāya Arhattamagga will enter the center (disappear) and the Dhammakāya Arahattaphala will appear entering *Phalasamāpatti* and examining the Four *Paccavekkhaṇas*, namely, Path, Fruit, all abandoned Defilements and Nirvana. One will gain realization that one has attained path and fruit to become an Arahant, free of defilements. As the Lord Buddha states, “*Vimuttasmiṃ, vimuttamiti, ñāṇaṃ hoti*, when the mind is liberated, knowledge arises that one is liberated” and “*Khīṇā jāti, vusita brahma-cariyaṃ, kataṃ karaṇīyaṃ, nāparam itthattāyāti pajānāti*, the Noble Disciple knows that birth is destroyed, the holy life is ended, the task that should be done has been done, there is no more work to be done.” One will see one's Dhammakāya Arhattaphala Sphere always refined and clear and radiant, never turning murky or small again.

One cultivates *Jhānasamāpatti* to see and realize the Four Noble Truths with triple knowledge of each Truth: The True Nature (*Saccañāṇa*),

Functions to be done (*Kiccañāṇa*) and Accomplishment (*Katañāṇa*) (3x4 or twelve steps) to reach the path fruit and Nirvana. The meditator can either cultivate this step-by-step as indicated above or perform the steps all together simultaneously, if the merits and perfection of the meditator can handle this.

To perform the steps simultaneously, one lines up the minds of all the bodies concentrically at the center of the Dhammakāya Arahāt and then attains cessation of the causes of suffering and enters *Āyatana* Nirvana. Then, examine the Four Noble Truths in all four worldly bodies (Human, Celestial, Brahman and Formless Brahman) simultaneously, realizing the Four Truths with triple knowledge [all twelve steps] and attaining the Path, Fruit and Nirvana. One thus achieves the highest level of Path, Fruit and Nirvana of *Arahattamagga*, *Arahattaphala* and *Nibbāna-dhātu*.

According to scriptural sources, the Great Bodhisatta gained enlightenment and became a Buddha through cultivating mental development, transcendental wisdom and supernatural powers attaining the highest level of Path, Fruit and Nirvana of the *Arahattamagga*, arhattaphala and Nirvana in one single instant.

The triple knowledge of *Saccañāṇa*, *Kiccañāṇa* and *Katañāṇa* is wisdom that arises during one's practice to realize that the Dhamma is real and that if one practices correctly without giving up one will eventually become free from suffering. The triple knowledge of the Four Truths [twelve insights altogether] are like a shovel used to dig the ground for the stream of wisdom to flow through. This stream flows towards the knowledge of dispassion (*Nibbidāñāṇa*). In one instant, the twelve insights will develop into realization of the twelve factors of Dependent Origination (*Paṭicca-samuppāda*), which enable one to discern impermanence, suffering, non-self and the cause of suffering. This is the pathway to the discernment of the Four Noble Truths and the realization of “*Sabbe saṅkhārā aniccā, sabbe saṅkhārā dukkhā, sabbe dhammā* (conditioned Dhammas) *anattā*.” They are the great dhamma weapons to destroy the Fetters in an instant.

The triple knowledge of *Saccañāṇa*, *Kiccañāṇa* and *Katañāṇa* can be seen and discerned through *Cetosamādhi* or the method according to the Four Foundations of Mindfulness that Luang Phor Wat Paknam Phra Mongkol Thepmuni (Sodh Candasaro) practised and taught, which enables one to reach Dhammakāya and *Āyatana* Nirvana.

Moreover, while still possessing the Five Aggregates, the *Nibbāna-dhātus* (*Saupādisesanibbānadhātu*) of the Arahants can enter cessation (*Nirodhasamāpatti*) and dwell in *Āyatana* Nirvana at any time. It is therefore stated by the learned that the Arahants can enter Nirvana through *Saupādisesanibbānadhātu* at any time while they are still alive.

When the Five Aggregates perish, the *Anupādisesanibbānadhātu* of Lord Buddha appears, dwelling perpetually at the center of *Āyatana* Nirvana, sitting on a raised diamond throne. Countless *Anupādisesanibbānadhātu* of Arahant Disciples circulate clockwise around Lord Buddha, supported by their *Jhāna* Factors, which appear as circular crystal platforms (*Āsana*) about a hand's width in thickness. The diameter of the platforms just match the lap of the sitting Dhammakāya and the platforms are separated by a distance of about half of their diameter. They are ordered by the date that each Disciple entered Nirvana. The *Nibbānadhātu* of the Foremost Disciples on the left [Mahāmokkalāna] and right [Sāriputta Mahāthera] of Lord Buddha arrived in Nirvana before Lord Buddha. The *Anupādisesanibbānadhātu* of the Private Buddhas (*Pacceka Buddhas*) appear sitting all alone on diamond thrones, because they didn't teach any disciples to reach the path to Nirvana while they were alive.

Aside from this Nirvana of our Lord Buddha Gotama with His disciples and the Private Buddhas of His era, there are countless other Nirvanas which are the residences of successively earlier Buddhas who completed purification of the ten perfections either with diligence (*Viriyaḍdhika*), faith (*Saddhādhika*) or wisdom (*Paññādhika*), along with Their disciples and the Private Buddhas of Their eras.

These Nirvanas stretch back in time order all the way to the Living Nirvanas of the Primordial Buddhas who attained much more perfection than subsequent Buddhas and were able to enter Nirvana with all of Their regal bodies absolutely purified from passion (*Virāgadhātu/Virāga-dhamma*) all the way down to the crudest human flesh body. They can be seen sitting supported on Their *Jhāna* Factors which look like circular clear crystal platforms about a hand's width thick. They are very big, clear and pure, with brilliant rays emanating profusely from their exquisitely radiant bodies. Each central Primordial Buddha is surrounded at front, back, left and right, by countless sub-Primordial Buddhas. And, there are more at the center of the center and at the edges of each one. There are additional uncountable layers, shining throughout the whole of Living Nirvana. And, there are still further countless Nirvanas in countless Nirvanas beyond this, according to the age of the Buddha and the perfections attained.

Luang Phor Wat Paknam, who practiced *Samatha-Vipassanā* Meditation in accordance with the Four Foundations of Mindfulness, explained the meditation practice further. The meditator first reaches, knows, experiences and becomes the Dhammakāya Arahant in Dhammakāya Arahant over and over to become the most refined Dhammakāya Arahant. He, then, enters, knows and experiences *Āyatana* Nirvana where the Nirvana Element (*Nibbānadhātu*) of Lord Buddha dwells surrounded by countless Nirvana Element of Arahant Disciples, each sitting on their bright, clear *Jhāna* Factors. The meditator next contemplates the Four Noble Truths to arrive at the paths and fruits and Nirvana Element for himself in some degree. Then, he places this pure, personal Dhammakāya that he has attained at the center of the *Nibbānadhātu* Dhammakāya of Lord Buddha which is seated on the diamond throne. He goes inside and stops still at the center of the center of Lord Buddha's Nirvana Element. The center expands to emptiness and disappears. Then, innumerable Nirvana Element inside Nirvana Element arises repeatedly in an unbroken string, each in its own Nirvana. This is the way to get to, know, experience and become the pure True Essence (*Dhātudhamma*) of each successive Buddha's Nirvana Element that arises. Then one will arrive at the Primordial Buddhas in their countless Living Nirvanas, as described above.

When one has, to some extent, reached, known, experienced, and become True Essence (*Dhātudhamma*) in accordance with Lord Buddha's virtue, he or she stops still at the center of the center of Lord Buddha and knows and experiences the white or meritorious Right View of Lord Buddha's transcendental knowledge (*Vijjā*) as a means of controlling Wrong View or darkness. Darkness includes both simple ignorance and the overt malevolence of evil (delusion or *Māra*) which is incorporated into the essence and psycho-physical organisms of worldly beings. It results in physical, verbal and mental misbehavior and suffering or problems as well as the resulting karmic consequences. These include evil spells and dangers of catastrophes, wars, terrorism, riots and natural disasters. One who has already studied the higher practice of the Three Trainings (*Trisikkha*) as detailed in the Noble Eightfold Path and has polished one's True Essence (*Dhātudhamma*) to be always pure will experience the results of this practice in accordance with the level of the practice.

Luang Phor Wat Paknam, Phra Mongkol Thepmuni (Sodh Candasaro), who practiced Concentration and Insight Meditation in accordance with the Four Foundations of Mindfulness to attain the Dhammakāya of Lord Buddha, always wished for his students to attain Dhammakāya. "Dhammakāya is the refuge of all world beings. Dhammakāya never misled or deceived anyone. One with good knowledge (*ñāṇa*) will know it and one with good eyes will see it."

3.4.3 An Ancient Meditation to the Dhammakāya Nirvana Element

The original version of this meditation method was obtained from Wat Pradurongtham Ayutthaya. It has been passed down via 56 teachers. It focuses on the virtues of the Buddha, Dhamma and Sangha and concludes with reaching the Refined Dhammakāya Arahant or Nirvana Element (*Nibbānadhātu*) described as "the most splendid refuge of calmness, sublimity and permanence, bringing the eternal.

Lift the mind to the transcendental state (*lokut-taram cittaṃ Jhānaṃ*), until one destroys all unwholesome elements (*Prakrit*). When one feels physical and mental happiness (*Kāyasukham and citta-sukham*), one becomes content with what one has (*Satuṭṭho*), austere to cleanse defilements (*Sanlekho*) and resolute (*Pahitatto*). Then, use the Seven Factors of Enlightenment (*Bojjhaṅga*) to examine the Dhammakāya in the form until the mind penetrates mind and matter (*Rūpadhamma and Nāmadhamma*). Then, one will have self as refuge and dhamma as refuge.

Samatha practice is like being able to build one's own dwelling, assembling the Five Aggregates with true knowledge. *Vipassanā* is like a wise carpenter who knows how to disassemble the building without damaging it. That is, the living Arahant takes apart the Five Aggregates just by cutting-off clinging with true knowledge (*Vijjā*).

Meditate up through the fourteen virtues of the Sangha. Set your body (*Dhātu*) and mind (*Jhāna*) and meditate up through the nine *Vipassanāñāṇas*. This completes the second practice.

Next, the master taught one to proceed with direct mental practice (*Supaṭipanno*), upright conduct (*Ujupaṭipanno*) which is honesty, right conduct (*Ñāyapaṭipanno*) which is insight and dutiful performance (*Sāmicipaṭipanno*) with mindfulness of each of the seven steps in the mindstream: (1) original mind, (2) thought, (3) vision, (4) focusing visual consciousness, (5) receiving the object, (6)

identifying the object, and (7) investigating the object and associated impulses. The meditator who wants to be able to train the mind properly must also practice the nine *Vipassanāñāṇas*.

In this body, there are the base, the doer and various tools including nine points of *Vipassanā* knowledge. The mind is the doer, seer and actor. These three jointly cause Karma. Karma is caused by the mind intending. The mind that knows self with wonderous deep secret right knowledge, thus one must contemplate the body with *Vipassanāñāṇa* to penetrate thoroughly the nature of the mind as follows:

- [1] Any knowledge that brings one to see oneness, one mind, and one Dhamma that endures and does not decay and causes one to see the unity in things that are divided, seeing the dhamma state of *Dhamma-dhātu*, *Dhammaṭṭhiti* and *Dhammaniyāma*, is the true knowledge of liberation that should be gained.
- [2] Any knowledge that knows all things as different states and of different types causing one to hate, love or be deluded, this is a knowledge made of rags that should be abandoned.
- [3] Any knowledge that causes one to cling only to action as though, the fruit were totally understood, is both impermanent and limited as thought. This knowledge consists of darkness or delusion. It should be abandoned.
- [4] Any knowledge that cause conceit, wrong view, or the notion of 'I', or the notion of 'my' is compared with hatred and anger. It should be abandoned.

The meditator who realizes that the Dhammakāya exists in the heart of all beings, who are spinning around like robots. One should persist in the cultivation of insight knowledge to reach Dhammakāya, which is the most splendid refuge of calmness, sublimity and permanence. For that which the Dhammakāya brings is eternal.⁵⁹

3.5 SUMMARY

In conclusion, according to the words of Lord Buddha in the First Nibbāna Sutta, “*Āyatana* Nirvana is the home of dwelling place of the Nirvana Element (*Anupādisesanibbānadhātu*) of Lord Buddha, the Private Buddhas and the Arahant disciples whose Five Aggregates have perished.” Those who study and practice correctly according to the Four Foundations of Mindfulness and have reached Dhammakāya are able to perform cessation, letting go of or destroying the causes of suffering to reach the most refined state, enter and see *Āyatana* Nirvana. From the level of *Gotrabhūñāṇa* up through *Maggañāṇas* and *Phalañāṇas*, one will clearly realize and see in accordance with one’s level of attainment. *Āyatana* Nirvana is a Supra-mundane domain beyond the world, beyond the sun and moon. It does not contain the Earth, Water, Fire or Wind elements. It is, however, not dark, it is completely bright with the radiance of the uncountable Dhammakāyas of Buddhas, Private Buddhas (*Paccekabuddhas*) and Arahant disciples who have abandoned their Five Aggregates and entered cessation as *Anupādisesanibbānadhātu* to dwell in *Āyatana* Nirvana. The radiance of their Dhammakāyas is purer and brighter than anything on earth. These are the words of Lord Buddha cited above. Do not doubt it, see it for yourself.

⁵⁹ Phra Mahājotipaṇṇo (Chai Yasothonrat) Wat Boromniwat, Phuttharang sithritsadiyan on Samathavipassanā Kammammhāna in the Four Periods, Kamonsin Publishing, Chonburi, B.E. 2479, page 269.

Dr. Phra Rajyanvisith (Hon. D.)

President of the National Coordination Center
of Provincial Meditation Institutes of Thailand



PROFILE

Dr. Phra Rajyanvisith (Hon. D.)

1. Abbot of Wat Luang Phor Sodh Dhammakayaram (July 9, 1991).
2. President of the National Coordination Center of Provincial Meditation Institutes of Thailand (Elected by the Directors of Provincial Meditation Institutes from throughout the country at a Seminar and Practicum organized by the National Buddhist Office 23-25 April 2008 at Wat Yanawa, Bangkok, Thailand and recognized by the Sangha Body).
3. Director and Principal-Meditation Master of Wat Luang Phor Sodh Buddhist Meditation Institute (Since 2006) *An Associated Institution of the World Buddhist University*.
4. Vice-chairman of the Administrative Committee of Mahachulalongkornrajavidyalaya University Region 15 Academic Services Center (November 19, 2007).
5. Director of Dhammakāya Buddhist Meditation Institute (1981).
6. Manager of Rajburi Provincial Pali Studies Center (Appointed by the Sangha Body, October 20, 1999).
7. Director of Rajburi Provincial Meditation Practice Center (Appointed by the Sangha Body, March 6, 2001).
8. Director of Center for Development of Virtues and Ethics for the Security of the Nation, Religion and Monarchy (2009).

Profile as a Monk

Name:	Phra Rajyanvisith (Phra Ajahn Maha Sermchai Jayamanggalo) Abbot of Wat Luang Phor Sodh Dhammakāyārām, and Director of Dhammakaya Buddhist Meditation Institute
Date of Birth:	March 6, 1929.
Entered Monkhood:	March 6, 1986.
Buddhist Dhamma:	Completed grade three of Buddhist Theory, and grade six of Pali studies.

Meditation Master:	Venerable Phra Rajbrahmathera, Deputy Abbot, Meditation master, Wat Paknam
Meditation Experience:	Practiced Buddhist meditation since 1970.
Preceptorship:	Appointed since January 31, 1996.
Ecclesiastical Titles:	
BE 2541 (1998)	Phra Bhavana Visutthikhun
BE 2547 (2004)	Phra Rajyanvisith
Honorary Doctorates:	
BE 2550 (2007)	From Mahachulalongkornrajavidyalaya University in Buddhist Principles in Management.
BE 2552 (2009)	From Mahamakut Buddhist University in Religious Study in Buddhism.

Profile before Monkhood

Work:	Research specialist, United States Information Services (USIS), Bangkok.
	Visiting lecturer in research methodology, research and evaluation, and public opinion surveys to various academic institutions (Thammasart University, Bangkok University, etc.)
Academic Qualifications:	Certificate in accountancy, Bachelors of Commerce, and Masters of Arts in public administration (Honors), Thammasart University.
	Certificate in social science research, Institute of Social Research, The University of Michigan, Ann Arbor, Michigan, USA.
	Certificate in Wang OIS Management Courses, organized by USIS, Washington DC, USA.

The National Coordination Center of Provincial Meditation Institutes of Thailand is an organization established on 24 April BE 2551 (2008) to serve the Sangha Body, with the following objectives:

1. To support the Sangha Body's Provincial Meditation Centers to administer Buddhist Education effectively,
2. To cooperate with Provincial Meditation Centers to teach meditation to the same high standard for all people at all levels, especially for the youth, for the benefit, peace and stability of the Thai Society, Nation, Buddhism and Monarchy.
3. To cooperate with the Chiefs of the Sangha Regions and Directors of the Provincial Meditation Centers to raise academic training techniques to the same high standard.
4. To assist Provincial Meditation Centers with academic scholarship,
5. To support the Sangha in stabilizing, protecting and developing Buddhism under the rules of the Discipline, the Law and the Sangha Rules.

The National Coordination Center of Provincial Meditation Institutes was founded on 24 April 2008 at a conference and practicum organized by the National Office of Buddhism, held at Wat Yanawa, Bangkok, and led by Phra Brahmavajirayan. At this meeting, 338 Directors of Meditation Centers out of 400 across the country voted for the establishment of the National Coordination Center of Provincial Meditation Institutes and they chose Dr. Phra Rajyanvisith (Hon. D.) as the President. They also chose Phra Brahmavajirayan, Phra Bhramamolee and Phra Dhammapariyatveti as Advisory Directors. On 12 May 2008, the National Coordination Center of Provincial Meditation Institutes was recognized by the Sangha Body.

On 31 October 2008, Somdej Phra Maha Ratchamangkalajahn led the fourth conference held at Wat Luang Phor Sodh Dhammakayaram and

the Committee Members agreed to invite Somdej Phra Maha Ratchamangkalajahn as President of the Board and each Sangha Region Chief as the President of the Provincial Meditation Centers located on their regions. All members also agreed that the National Coordination Center of Provincial Meditation Institutes extends to both Mahanikaya and Dhammayut sects.

Contact Information

Mailing Address: Wat Luang Phor Sodh Dhammakayaram
Dammnoen Saduak District, Rajburi Province, Thailand
70130.

Tel (Eng): (+66) 089-068-0521

Tel (Thai): 083-032-8907, 086-306-0920, 086-306-0921
or 086-306-0921

Fax: (+66) 032-740-170

Website: www.dhammacenter.org

Email: bmi@dhammacenter.org

GLOSSARY

Pali - English

A

Abhiññā: Supernormal powers and knowledge consisting of five mundane powers attainable through various degrees of mind concentration and one Supra-mundane power attainable through insight penetration.

Abyākata: Indeterminate, neutral, unexplained.

Ācāra: Conduct, behavior.

Adhicitta: Higher mentality.

Adhimokkha: Determination, resolution, conviction.

Adhiṭṭhāna: Resolve, decision, resolution, will.

Adhipaññā: Higher wisdom.

Adhisīla: Higher morality.

Adinnādāna: Taking what is not given, stealing.

Adosa: Non-hatred, non-anger.

Agati: Wrong way of behavior, prejudice.

Agocara: A place where a monk should not go, improper place for a monk to go for alms.

Ajahn: Thai word for teacher or meditation instructor.

Ājīvapārisuddhisīla: Discipline as regards purity of livelihood.

Ākāsa: Space.

Akusala: Unwholesome, immoral, demeritorious.

Āloka-kasina: Spherical light object of concentration, such as a clear, bright and luminous crystal sphere.

Anāgāmī: A Non-Returner to the Realm of Desire, he or she has cut the five lower Fetters and will be reborn only in a higher world among the beings of the Pure Abode. From there, he or she will attain Nirvana.

Ānāpānasati: A meditation technique based on mindfulness of breathing.

Anattā: Non-self, absence of any grasping self or ego.

Aniccā: Impermanence: the rising and passing or changeability of all compounds, or the appearance and disappearance of compounds. Compound things never remain exactly the same for even one moment, but that they are vanishing and reappearing constantly.

Anuloma: Conforming, in proper order, in forward order.

Anumodanā: Congratulations, rejoicing.

Anupādisesanibbāna: Nirvana without residue or any remainder of physical existence or the mundane aggregates

Anupassanā: Contemplation of body, feelings, mental functions, and dhamma.

Anusaya: Evil propensities or passions of the mind, latent disposition, underlying tendencies, dormant mental impurity (also anusaya-kilesa).

Anussati: Recollections mentioned in the scriptures for use in concentration meditation.

Apāya: State of loss and woe, unhappy existence.

Apāyabhūmi: The four unhappy worlds: the worlds of animals, hungry ghosts, demons and hell beings.

Ākāśānañcāyatana: The Sphere of Unbounded Space, the Realm of Infinity of Space.

Ākiñcaññāyatana: The Sphere of Nothingness.

Āpatti: An ecclesiastical offence, offence.

Appanāsamādhi: Fixed concentration, attainment-concentration, absorption-concentration (Jhāna).

Arahant: A Worthy One, a Holy One, a Perfected One, One who has attained Nirvana.

Arūpa-jhāna: The (Four) Absorptions of the Formless Sphere.

Arūpa-loka: Formless Realms or Worlds.

Asaṅkata: Unconditioned.

Asaṅkhata-lakkhaṇa: Three Characteristics of the Unconditioned: (1) No arising appears, (2) No passing away appears and (3) While standing, no alteration or changeability appears.

Āsava: Cankers, corrupting influences, mental intoxication or influences, defilements of the mind or mental states.

Āsavakkhayañāṇa: The knowledge of destruction of cankers.

Asekha: One who does not require any further training because all defilements are eliminated, an Arahant, a Perfect One, a Worthy One, a Holy One.

Asubha: Impure, loathsomeness, foulness often mentioned in the context of seeing the body's impure nature to overcome the delusion of thinking that the body is beautiful and forming attachments to it

Avijjā: Ignorance.

Ariyapuggala: A Noble One who has entered upon the Noble Path by virtue of his purity and spiritual insight into Ultimate Reality.

Atimāna: Pride, arrogance.

Attakilamathānuyoga: Self-Mortification, the constant attachment to Self-Mortification.

Āyatanam or **Āyatana** (Sanskrit): (1) Place, dwelling place, abode, home ... sphere, sense-organ and object.¹ (2) Dhammakāya Arahants can exist in Nirvana in the highest perfection. (3) The Twelve Sensory Domains or the Twelve Spheres.

¹ Phrachaoworawongthoe Kromluangchinawonsiriwat Somdetphrasangkharatchao Wat Ratchabaphit, *Abhidhānappadīpika*, 3rd edition (Bangkok: Mahamakutrajavidyalaya Press, B.E. 2530), page 440.

B

Bala: Power, strength, health, energy.

Bhava: Becoming, existence, the process of becoming.

Bhāvanā: Stages of mental culture: (1) Preliminary stage, (2) Proximate stage and (3) Concentrative or Attainment stage.

Bhavaṅga: Life-continuum, the subliminal consciousness, the constituent of becoming, the functional state of subconsciousness.

Bhavanāmayapaññā: Wisdom resulting from mental development, understanding through meditation practice.

Bhavataṇhā: Craving for existence, craving for rebirth, craving for sensual pleasures.

Bhikkhu: Buddhist monk who observes the 227 precepts of discipline.

Bhikkhunī: A Buddhist nun.

Bhojane-mattaññutā: Moderation in eating.

Bhūta: The four elements of which the body is composed.

Bodhiñāṇa: Enlightenment, supreme knowledge.

Bodhipakkhiyadhamma: The thirty seven qualities contributing to enlightenment.

Bodhisatta: A candidate for Buddhahood, one who has resolved to attain enlightenment for the helping of his fellow-men.

Bojjhaṅga: Enlightenment factors. (1) Mindfulness (Sati), (2) Truth-investigation (Dhammavicaya), (3) Effort or Energy (Viriya), (4) Joy or Rapture (Pīti), (5) Tranquility or Calmness (Passaddhi), (6) Concentration (Samādhi) and (7) Equanimity (Upekkhā).

Brahmacariya: The Holy life, chaste life.

Brahmakāya: Synonymous with Dhammakāya: Purist Body (Does not refer to the body of the Brahman-being of the Brahmaloka).

Brahmavihāra: The four Divine States of mind, the sublime states of mind.

Buddhabhāsita: Lord Buddha's sayings.

Buddha-cakkhu: The eye of Lord Buddha, Lord Buddha's Omniscience.

Buddhantara: A Buddha-interval, the period between the appearance of one Buddha and the next.

Buddhānussati: Recollection of Lord Buddha, reflection on the virtues of Lord Buddha.

Byāpāda: Ill will.

C

Cāga: Charity, generosity, sacrifice.

Cāgānussati: Reflection on generosity, recollection of liberality.

Cakkhu: The eye.

Cakkhudvāra: The eye-sense door.

Cakkhuvīññāṇa: The eye-consciousness.

Caraṇa: Behavior, conduct, good conduct.

Carita: The intrinsic nature of a person, character, temperament.

Cetanā: Intention, volition.

Cetasika: Mental concomitants, mental factors, mental activities.

Cetopariyañāṇa: Knowledge of others' thoughts, telepathy.

Cetovimutti: Deliverance of mind.

Chanda: Will, aspiration, intention, resolve, desire, wish.

Cintamaya-paññā: Understanding through reasoning, wisdom resulting from reflection.

Citta: Thought, mind, a state of consciousness.

Cittānupassanā: The contemplation of mind, mindfulness as regards thoughts.

Cittasaṅkhāra: Mental formation, mental function, perception and feeling.

Cittavisudhi: Purity of mind.

Cīvara: The upper or inner robe.

Cuti: Decease, death.

Cutūpapātañāṇa: The knowledge of the decease and rebirth of beings, the supernatural vision dealing with the death and rebirth of beings.

D

Dāna: Giving, gifts, alms-giving, charity, generosity, liberality, donation.

Dhamma or dhamma: (1) Phenomenon, nature, any object, the Five Aggregate elements, (2) The doctrine proclaimed by Lord Buddha after His Enlightenment. The natural laws pertaining to the True nature of existence, especially concerning the nature, cause, and cessation of suffering, and the path that leads to the end of suffering [The Four Noble Truths].

Dhutaṅga: Austere or strict practices for shaking off defilements.

Dhuvam: Permanent, stable.

Dibbacakkhu: Divine eye, the faculty of supernatural vision, (also **Dhammacakkhu**) the power of seeing all that is taking place in the whole universe – e.g. the passing away and arising of beings in the different worlds such as the hells, the heavens, etc.

Dibbasota: Divine ear, heavenly ear.

Diṭṭhadhammikattha: Gain for this life, present benefit, temporal welfare, sources of happiness in the present life.

Diṭṭhi: Views or understanding. If the word Diṭṭhi is mentioned alone, it means wrong view or understanding.

Diṭṭhivisuddhi: Purity of understanding in right view.

Dosa: Aversion, hatred, anger.

Dukkha: Suffering, unsatisfactoriness due to the transient nature of all compounds.

Dukkhatā: The state of being subject to suffering, painfulness, stress, conflict.

E

Ehipassiko: Inviting to come and see, inviting inspection.

Ekaggatā: One-pointedness, as in concentration of mind.

Ekāsanikaṅgaṃ: The austere practice of eating at one sitting.

Ekāyanamaggo: The only true road to Freedom.

Ekāyano: The only path to Nirvana

G

Gati: Destiny, rebirth, future state, destination after death.

Gilānabhesajja: medicine.

Gilānapaccaya: Support for the sick, requisites for the sick.

Gotama: name of the clan to which Lord Buddha belonged

Gocara: A suitable place, resort for alms.

I

Ichchā: Wish, will, desire, lust, covetousness.

Iddhipāda: Basis for success. (1) Will or aspiration (Chanda), (2) Energy, effort, exertion (Viriya), (3) Thoughtfulness, active thought (Citta) and (4) Investigation, examination, reasoning testing (Vimamsāa).

Indriya: The sense-faculties, the sense-forces.

Indriyaśamvarasīla: Discipline as regards sense-restraint, purity of conduct consisting in the restraint of the sense.

Issā: Envy, jealousy

J

Jalābuja: Womb-born creatures, those born from a womb.

Jarā: Old age, decay

Jāti: Birth, rebirth.

Javana: Impulsion, apperception, impulsive moment, a phase or stage of the process of consciousness at which there is full perception and at which Karma is performed.

Jhāna: State of meditative absorption.

Jivhā: The tongue.

Jivhāviññāṇa: Tongue-consciousness.

Jīvitindriya: Vitality, life-principle, the faculty of life.

K

Kāmachanda: Sensual desire.

Kamma or **Karma:** Volitional action, deed, good and bad volition.

Kāmatanḥā: Sensual craving, craving for sensual pleasure.

Kammaṭṭhāna: Subjects of meditation, meditation exercise, the act of meditation.

Kappa: An aeon, world-aeon, world-age, world-cycle, world-period.

Karuṇā: Compassion.

Kasiṇa: A device used as an object of concentration.

Kāya: Body or form.

Kāyagatāsati: Mindfulness with regard to the body, contemplation on the 32 part impure parts of the body.

Khandha: The Five Groups of Existence, the Five Aggregates (corporeality, feeling, perception, mental formations, consciousness).

Khaṇikasamādhī: Momentary concentration.

Kilesa: Defilements.

Kukkucca: Remorse, confusion, worry.

Kusala: Wholesome, meritorious.

Kusala Karma: A wholesome or meritorious action which bears fortunate results in the future.

L

Lobha: Greed.

Loka: The world, a world, a plane of existence.

Lokadhamma: Worldly conditions, things of the world, worldly vicissitudes. (1) Gain and Loss, (2) Fame, Rank or Dig-

nity and Obscurity, (3) Blame and Praise and (4) Happiness and Pain.

Lokiya: Mundane.

Lokuttara: Supra-mundane.

M

Magga: The Path, the Noble Path, the Path leading to the Cessation of Suffering.

Māghapuja: Worship on the Full-Moon Day of the third lunar month in commemoration of the Great Assembly of Disciples.

Mana: Mind, thinking function.

Manasikāra: Attention, Reflection.

Maṅgala: Good omen, auspice, auspicious ceremony, blessings.

Manoduccarita: Evil of mind, evil mental action, misconduct by mind.

Manokamma: Mental action, action done by mind.

Manomayiddhi: Mind-made magical power.

Manosucarita: Good mental action, good conduct in thought

Māra: The Evil One, death, the tempter. Māra include (1) the Māra of defilement, (2) of the aggregates, (3) of Karma-formations, (4) as deity and (5) as death.

Marāṇasati: Mindfulness of death.

Methunasamyoga: Bonds of Sexuality, sex-bonds which cause the renting or blotching of the life of chastity despite no actual sexual intercourse.

Mettā: Loving kindness.

Micchāadiṭṭhi: Wrong view, false view.

Middha: Torpor, drowsiness, languor.

Moha: Delusion.

Muditā: Sympathetic joy.

Musāvāda: False speech, lying.

N

Nāma-rūpa: Mind and Matter, name and form, mind-body complex, mentality and corporeality, psycho-physical organism.

Nekkhamma: Renunciation, giving up the world, escape from sensuality, absence of greed, independence of sensual desire and pleasure.

Neyya: One who is to be led or instructed, a trainable or teachable person.

Nevasaññānāsaññāyatana: The Realm of neither Perception nor Non-perception, the fourth formless sphere.

Nibbāna (Sanskrit = Nirvāṇa), Literally, “extinction” (of greed, hatred and delusion).

Niccaṃ: Perpetuality, lasting, constant.

Nimitta: Sign, mental image. There are three types of Nimitta: (1) Preliminary Sign (Parikamma-nimitta), (2) Learning Sign or Visualized Image (Uggaha-

nimitta) and (3) Counterpart Sign or Conceptualized Image (Paṭibhāga-nimitta).

Nirodha: The Cessation of Extinction of Suffering, cessation, extinction.

Nīvaraṇa: Hindrances (to Right Wisdom).

O

Ojā: Nutritive essence, nutriment.

Ottappa: Moral fear, moral dread.

Opapātika: Creatures having spontaneous births.

Ovādapāṭimokkha: The Principle Teaching [Do all good, Avoid evil, and Purify one’s mind.]

P

Paññā: Wisdom, knowledge, understanding.

Paṭigha: Anger, hatred, enmity, repulsion, repugnance.

Pāṭimokkha: Disciplinary Code, the 227 monk’s rules; it is recited before the assembled community of fully ordained monks (bhikkhus).

Pāṭimokkhasaṃvarasīla: Restraint with regard to the monastic disciplinary code.

Parikamma-nimitta: Preliminary vision, initial visualization of the kasiṇa or meditation object (as remembered).

Pārisuddhisīla: The four kinds of Higher Sīla, the fourfold moral purity, morality of purification.

Pariyatti: The Scriptures, study of the Scriptures.

Paṭhama-magga: Preliminary sign (like the light sphere) which “appears” when a basic level of concentration is reached.

Paṭibhāga-nimitta: Counter image of the meditation object which is very clear, bright and translucent. It can be made smaller or enlarged at will. This stage of vision comes after further development from the Uggaha-nimitta.

Paṭiloma: Reverse, backward, in reverse order.

Paṭisambhidā: Analytic insight, discrimination. (1) discrimination of meaning, analytic insight of consequence, (2) discrimination of ideas, analytic insight of origin (3) discrimination of language, analytic insight of philology and (4) discrimination of sagacity, analytic insight of ready wit.

Paṭivedha: Penetration, realization, attainment.

Phala: Fruit, result, consequence, effect.

Pharusavācā: Harsh speech, harsh language.

Phassa: Contact, touch, mental impression.

Phoṭṭhabha: Tangible objects.

Pisuṇavācā: Malicious speech, tale-bearing.

Piyavācā: Pleasant speech, kindly speech.

Piṭaka: A basket, any of the three main divisions of the Pāli Canon.

Pubbenivāsānussatiñāṇa: Supernormal knowledge of the recollection of previous existences

R

Rāga: Lust, passion, greed.

Rāgacarita: The lustful, one whose habit is passion, one of lustful temperament.

Ratanattaya: The Triple Gem.

Rūpa: (1) Matter, form, material, body, corporeality, (2) object of the eye, visible object.

Rūpa-jhāna: Absorptions of the Fine-material Sphere.

Rūparāga: Desire for life in the world of form, craving for form, attachment to realms of form, greed for fine-material existence.

Rūpārammaṇa: Visible object.

S

Sakadāgāmī: Once-returner, one who has to be born once more before attaining emancipation or arahantship.

Sakkāyadiṭṭhi: View regarding personality (Wrong view with respect to the common characteristics of all compounds).

Samādhi: Concentration (a meditative state).

Samatha: A technique to develop mental concentration by using a meditation device or kasiṇa (the Buddha has prescribed forty all together). Its object is tranquility, calmness, and one-pointedness, which lead to jhānas.

Samāpatti: Four Rūpa-jhānas and Four Arūpa-jhānas.

Samsāra: The rounds of repeatedly becoming, the cycle of birth, old age, sickness and death.

Samvara: Restraint.

Saṅgha or **Sangha:** Community, assemblage, a chapter of Buddhist monks (not less than four monks).

Saṃyojana: The Ten Fetters which bind all beings to the round of rebirth.

Saṅkhāra: Compounded things, conditioned things, the world of phenomena.

Saṅkhata-lakkhaṇa: Three Characteristics of the Conditioned: (1) Its arising appears, (2) Its passing away appears and (3) While standing, alternation or changeability appears. Also see Asaṅkhata-lakkhaṇa.

Saññā: Perception, memory.

Sati: Mindfulness.

Satipaṭṭhāna: Foundations of Mindfulness.

Saupādisesanibbāna: Nirvana realized with the body remaining, Nirvana with the substratum of life remaining.

Sīla: Precepts of morality, purity of conduct (body, speech, and mind), practice of restraint of the senses.

Sīlabbataparāmāsa: Clinging to rites and rituals following wrong practices and believing them to be the path of purification.

Sotāpanna: A “Stream-enterer,” entered on the Path of Nobleness; the first stage of Noble Discipleship. (At least the first three of the Ten Fetters have been cut to attain this level.).

Suññatā: Voidness, emptiness (of defilements), in Majjhima Nikāya 121, voiding the mind of the cankers, in the attainment of being Arahant is regarded as the “fully purified and incomparably highest Voidness.”

Sutamayapaññā: Understanding acquired by learning, wisdom resulting from study.

T

Thīna: Sloth, unwieldiness, morbid state of mind.

Tilakkhaṇa: The Three Characteristics: (1) Impermanence, (2) Suffering and (3) Non-self.

U

Ucchedadiṭṭhi: Annihilationism, the doctrine of annihilation.

Uddhacca: Restlessness, agitation, distraction.

Uddhaccakukkucca: Restlessness and worry, worry, anxiety.

Uggaha-nimitta: Learning sign, visualized image.

Upādāna: Attachment, clinging.

Upādāyarūpa: The derivatives, derivative or secondary material properties dependent on the Four Great Essentials.

Upekkhā: Equanimity

V

Vaṭṭa: The round of rebirth.

[Also, **Vaṭṭa 3**] Round of Defilement (*Kilesa-vaṭṭa*), Round of Karma (*Kamma-vaṭṭa*) and Round of Results (*Vipāka-vaṭṭa*).

Vedanā: Feelings, Sensation.

Vicāra: Sustained thought on the object of concentration.

Vicikicchā: Doubt (on the dhamma practices leading to Nirvana).

Vijjā: Higher knowledge, transcendental wisdom.

Vimutti: Release, emancipation.

Vimuttiñāṇadassana: A state of attainment of knowledge and insight of salvation or deliverance.

Viññāṇa: Consciousness.

Vinaya: Discipline, the code of monastic discipline, the rules of discipline of the order.

Vipāka: Result.

Vipassanā: Penetrative insight, intuitive vision, seeing as it is.

Vipassanāñāṇa: Insight-knowledge

Vipassanāpaññā: Insight-wisdom

Visaṅkhāra: The Non-compound.

Visuddhi: Purity.

Y

Yāku: Rice gruel, sour-gruel made from rice of any other kind of grains.

Yakkha: (1) A demon, (2) an attendant of Vessavaṇa who is one of the Four Great Kings in Cātummahārājikā.

Yāma: The Realm of the Yāma gods which is the name of the third heavenly abode. The King of this Realm is Suyāma.

Yogāvacara: One who practices meditation.

Yojana: A measure of length. One *Yojana* is 10 miles or 16 kilometers

Yoni: Way or kinds of birth, form of birth, class of beings. There are four types: (1) *Jalābuja* or womb-born creatures, (2) *Aṇḍaja* or egg-born creatures, (3) *Saṃsedaja* or moisture-born creatures and (4) *Opāpatika* or spontaneously born creatures.

Yonisomanasikāra: critical reflection, analytical reflection, systematic thinking, proper consideration.

GLOSSARY

English

Arahant: A Worthy One. There are four types of Arahants, (1) one who attains the Path contemplating with bare insight without *Jhāna*, (2) one with the Threefold Knowledge, (3) one with the Sixfold Superknowledge and (4) one having attained the Analytic Insights.

Brahman: A divine being of the Form World or Formless World.

Buddha: The Buddha, Lord Buddha, the Enlightened One, the Awakened One.

Buddha-interval:¹ The period between the appearance of one Buddha and another.

Conditioned Phenomena: Formations, formed things, compound things. The characteristics of the conditioned are: (1) arising, (2) passing away and (3) while standing, changeability is apparent.

Defilements (Kilesa):² The dhamma that makes the minds of beings depressed. They are: (1) Greed, (2) Doubt or uncertainty, (3) Hatred, (4) Sloth, (5) Delusion, (6) Restlessness, (7) Conceit, (8) Shamelessness, (9) Wrong view, (10) Lack of moral dread.

Dhammakāya Meditation: Dhammakāya Meditation is based on four principles: three methods of concentration

and the Principle of the Center. The three concentration techniques are: meditating on an object of visualization - the light sphere (*Āloka Kasiṇa*), recollection of Lord Buddha's virtues (*Buddhānussati*) and mindfulness of breathing (*Ānāpānasati*).

Dhammakāya: The supra-mundane body of the purest element which is non-compound and not subject to the three characteristics of impermanence, suffering and non-self.

Dhammakāya-Gotrabhū: Noble State Wisdom.

Dhammakāya-Anāgāmi: Non-returner.

Dhammakāya-Arahant: Perfect One.

Dhammakāya-Sakadāgāmi: Once Returner.

Dhammakāya-Sotāpanna: Stream Winner, a state of attainment of the first state of holiness.

Fetters:³ The dhamma that bonds beings into existence. There are: (1) False view of individuality, (2) Doubt or uncertainty, (3) Adherence to wrong rules and rituals, (4) Sensual lust, (5) Repulsion or anger, (6) Lust for realms of form, (7) Lust for formless realms, (8) Conceit, (9) Distraction or Restlessness, and (10) Ignorance.

¹ Phrachaoworawongthoe Kromluangchinawonsiriwat Somdetphrasangkharatchao Wat Ratchabaphit, *Abhidhānappadīpika*, 3rd edition (Bangkok: Mahamakutrajavidyalaya Press, B.E. 2530), page 523.

² The Pāli Tipiṭaka, Siamrat, book 35, *Abhidhammapiṭaka Vibhaṅg*, section 1026, page 528.

³ The Pāli Tipiṭaka, Siamrat, book 35, *Abhidhammapiṭaka Vibhaṅg*, section 1029, page 528-529.

Layman: Male lay follower with faith who has taken refuge in the Buddha, his Doctrine and the Noble Disciples; true disciples take on Five Precepts and abstain from wrong livelihood such as trading in arms, living beings, meat, alcohol, and poison (i.e., anything which causes harm or hurt).

Laywoman: Female lay-follower.

Learner: Those who are walking the Noble Paths. They are Stream-Enterer (*Sotāpanna*), Once-Returner (*Sakadāgāmi*) and Non-Returner (*Anāgāmi*).

Learned: Those who have completed the Noble Paths. They are Arahants or the Worthy One.

Luang Phor, Luang Pu or Lung Ta: Thai word for addressing a senior monk, it has the meaning of Reverend Father, Grandfather and Grand-uncle, respectively.

Noble One or Noble Disciple: Holy or Noble persons. They are Stream-Enterer (*Sotāpanna*), Once-Returner (*Sakadāgāmi*), Non-Returner (*Anāgāmi*) and the Worthy one or Arahant.

Phra: (1) Title used when speaking of a Buddhist monk. (2) Title for calling a noble one.

Private Buddha: A Buddha who becomes enlightened by himself, but does not teach others.

Precept: Moral practice or rule of morality.

Sammā-arahang: These are the words repeated (*Parikamma-bhāvanā*) in Dhammakāya Meditation to help gain mental concentration. *Sammā* is from *Sammā sambuddho*, the Buddha's Supreme Right Enlightenment or Supreme Right Wisdom. *Arahang* means the virtue of Buddha's being far from passions, or his Perfect Purity.

The Three Trainings or The Three-fold Training: Practices of Morality, Concentration and Wisdom. They are also called Training in Higher Morality, Training in Higher Mentality and Training in Higher Wisdom.

The Triple Gem: (1) the Buddha, the Enlightened One, (2) the Dhamma, the Doctrine and (3) the Sangha.

Uposatha Day: Holy Day (New, quarter, half, three-quarter and full moon.)

Uposatha Hall: The shrine hall within a monastery where the Disciplinary Code (*Pāṭimokkha*) is recited on full-moon and new-moon days.

Unconditioned Phenomena: The non-compound things. The characteristics of the unconditioned are: (1) no arising, (2) no passing away and (3) while standing, there is no alternation.

Wisdom: Knowledge, understanding. The sources of wisdom are (1) wisdom resulting from reflection, (2) wisdom resulting from study and (3) wisdom resulting from meditation.

Wat: Thai word for monastery (e.g. Wat Paknam means Paknam Monastery).

A competent monk with the diligence and wisdom to cultivate himself who is firmly established in moral training and pursues mental training and Wisdom to attainment should be able to slash through this thick underbrush [of passion].

Namo Buddhassa Dhammassa Sanghassa

